A PARADISICAL DIALOGUE

BETWIXT

FAITH and REASON:

DISPUTING

The high mysterious Secrets of Eternity, the like never extant in our Revelation.

As touching God in Eternity, how he became time in flesh, and how he dyed in the grave, and ascended to his glory again.

ALSO

What the Angels are in form and nature, and how the Angel became a Devil, and that Devil man; and that this World was prepared for the Devil, so this the Devils Kingdom; and what the Soul is, with the place of its glory and torment.

With a brief Narration what a Commission is, and how many Commissions there are; what the difference of their worships, and how that the Law was given to the Devil; with a brief discourse on the Catechism, the Lords Prayer, and the Creeds; as also, a Divine Prospect to the Elect of the Lord.

Written by *Law. Claxton*, the onely true Bishop and faithful Messenger of Christ Jesus, Creator of Heaven and earth.

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Ex dono D. Jo. Wray: Si Donum vocari meruit liber flammâ, odio, dignissimus.

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A PARADISTICAL DIALOGUE BETWIXT Faith and Reaſon:

Diſputing the high Myſterious Secrets of Eternity, the like never yet extant in our Revelation.

CHAP. I.

Shewing whether God be a Spirit without a body, or that God is a body of fleſh and bone glorified.

FRiend, having ſuch a convenient opportunity to have ſome conference with you, my requeſt is, to know your judgement as touching the true God, and that the more in this diſtracted age: There are ſo many opinions concerning him, That ſome holds him forth an Infinite Spirit, &c. others ſay, Though God be a Spirit, yet there are three Perſons in the Godhead, the Father, the Son, and the Holy Ghoſt, and theſe three are one God, the ſame in Subſtance, equal in Power and Glory: Now if thou pleaſe, let me hear what thy judgement is of God Almighty. *Reaſon.*

Notwith-

Faith. Notwithstanding this hodg-podg it matters not me, what thou or all the wise men of the world hold: For from the Spirit of Revelation I infallibly against men and Angels affirm, That God the Creator of Heaven and earth is in the Person and Form of a man.

Reason. How? is it possible that God the Creator of all forms, should admit of a form of his own?

Faith. I say, unless that Divine heavenly Faith or Nature, had a Form or Person of his own, he could not have created man after his own form, image, or likeness.

Reason. Yea, I grant *God created man after his own image in righteousness and holiness*, but no otherwise.

Faith. Ah pitiful Soul, how thy riches choaks thee, and thy wisdom blindes thee from believing in the true God, that thou shouldst conceive, that righteousness or holiness can be created without a form! or didst thou ever read or hear of any holiness in any other creature but man onely; so that thou canst not say this or that is holiness without a form, and that the form of man above.

Reason. What necessity, or what ground can be shown, that God who is the Creator of all forms, should admit of a form of his own?

Faith. It was the greatest ground of all; for if God had not a form of his own, it had been in vain to create either Angel or man, in his form, and that because he created them to behold his glorious person.

Reason. Why, cannot the glory of God be seen, unless he admit of a Person? and what matter of glory can be delighted onely in a single Person; for I conceive him more glorious when he is a Spirit without a body; for then he can fill Heaven and Earth with his glory, and every creature that he hath made then beholds it, so that they enjoy part of it.

Faith. I say, no glory can be seen without a Personal Substance; nay, it cannot bear the title of glory without a body; for the glorious Spirit that ever was, if it had not a body, were nothing at all, in that a Spirit cannot be seen, so no delight in that

that which is not; for what delight could man have with his wife, if she had no person? And whereas thou sayest, God having a Person, cannot fill Heaven and earth with his glory, I say, without his Person he could fill nothing at all: As for instance, what glory can there be in a King without a person? whose person being enthroned in his Crown and Dignity, with all things suitable to his Majestie, is that which fills his Court and Kingdom with renowned glory; not that the Kings person is in every place, but onely in his Court, yet the hearts of his subjects over all his Dominions, is filled with the report of his great power and glory: so that the sound thereof, as *Solomons*, doth ring of the glory and greatness of his person; so it is not the person of God, but his powerful nature, flowing in the hearts of his people, that supports all things created by him; neither is his person in any other place but his Kingdom of glory onely.

If God admit of a form, then God is not infinite, but finite, and so is not in every creature he hath made: And if so, how will this stand with those sayings, *In him we live, move, and have our being*: Now from hence I conceive, God is in every creature by his Spirit, and hath no form of his own, but lives in all forms that he hath made. *Reason.* Act. 17. 28.

Did I not know thee, I should admire at thy ignorance; but however, I shall exactly answer thy Question, that God was in the form of man, before he became flesh in the same image and likeness as now he is, though then he was not flesh and bone, as now he is; yet as he is now, so he was then a flame of bright burning glory, that no Chrystal or Sun can stand before him; yea, his body is softer then down, and swifter then thought; and with that body so glorious, can ascend or descend in his Kingdom of glory; that he can be infinite as he pleaseth, and yet when he will, can confine his Godhead glorious, Majestical Person, to as narrow a compass as any man; which if, as thou saith, God had no body, but a Spirit, and that Spirit in every creature, then God were finite and limited indeed; that the Creator of Heaven and *Faith.*

earth

earth ſhould be impriſoned in thy mortal, corrupt, ſinful body; nay, not onely ſo, but God vvas in Horſes, Hoggs, Dogs, Toads, Snakes, Spiders, and all other creatures, vvhich if it vvere as thou ſaith, God vvere the vvorſt of all creatures that he made: Nay, if it vvere ſo, then from my Seed-Spring I ſay, God is no Creator, but a deformed, ſick, vveary, ſinful creature like thy ſelf: And as for thoſe ſayings, *In him we live, move, and have our being*, is thus to be underſtood, that a true believer, as *Paul* vvas that ſpake it, doth by faith live, move, and have their being from the firſt vvord of faith that created *Adam*, and not from any in-dvvelling of God in him; as it is vvritten, *Chriſt in you the hope of glory*; and, *Know ye not, that Chriſt is in you, except ye be Reprobates*, is not thereby intended, that God or Chriſt, as he is a perſon, is in you; but as *Paul* ſaith, *Chriſt dwells in our hearts by faith*: It is faith vvhich is the nature of God, of vvhich I am partaker of, and by vvhich it evidenceth in my ſoul, vvhere God is, and vvhat God is, both in form and nature.

This is no Scripture of faith.

Acts 17. 28.

But a Poets judgement in reaſon.

2 Cor. 13. 5.

Reaſon. Thou ſaith, God hath both form and nature; if ſo, his form and nature muſt be one, and if one, cannot be divided; ſo he that hath one, muſt have both, therefore it vvill follovv, vvhere the nature of God is, there God muſt be himſelf; for I conceive they cannot be ſeparated, in that it is vvritten, *That they all may be one, as thou Father art in me, and I in thee, that they alſo may be one in us, &c.* and again it is vvritten, *Jacob* ſaid, *Surely the Lord is in this place, and I knew it not*; ſo that I conclude, God is in all creatures.

John 17. 21.

Gen. 28. 16.

Faith. Though the nature be in the form, yet it is not the form; and therefore it is vvritten, *That by theſe you might be partakers of the Divine Nature*; though not the form: As inſtance, the Sun ſhines upon the juſt and unjuſt, yet the body is in the firmament; vve feel the vertue or nature of the body of the Sun, by its heat and light, yet vve have not the Sun; ſo in my Soul I have the nature of God, but not the form or body of God; and therefore it is vvritten, *I am the vine, and ye are the branches*, that is, I am the vine and body

2 Pet. 1. 4.

John. 15.

body of faith, and ye have the branch or nature of faith; ſo by my nature ye abide ſtedfaſt in me, and I in you: *As the branch cannot bear fruit of it ſelf except it abide in the Vine, no more can ye except ye abide in me*, by that nature flowing from me; and therefore it is written, *Chriſt dwelleth in my heart by faith, by which Chriſt is in me the hope of glory:* and if I know not that Chriſt is thus in me, *I were a reprobate*; not in me by his body, but by his faith God or Chriſt is in me. verſe 4.

What then is God in his perſon in heaven above the ſtars, and his nature in thee here below? then to me it is clear God and his nature is parted, and ſo God looſeth part of himſelf, which to me is contrary to reaſon, ſo not to be believed. *Reaſon.*

However it is ſo to thee, yet I know that God is in his glory and nature here below in mortals, (ſo really parted) and yet no damage to God at all, no more then a Fountain to caſt out a Flood-gate of ſtreams, and yet retain its fulneſs in its ſelf; ſo the eternal Godhead, fountain of all endleſs glory can ſtream, yea, hath ſtreamed into all the ſeed of his own body, ſuch a Well-ſpring of eternal Aſſurance, that all that are partakers thereof, have perfect peace and belief in God the fountain of endleſs Glory, and yet God all fulneſs in himſelf, as *David* ſaith, *With thee is the Fountain of Life:* and Chriſt ſaid to the woman of *Samaria*, *Whoſoever drinketh of the water that I ſhall give him, ſhall never thirſt; but the water that I ſhall give him ſhall be a Well of water ſpringing up to everlaſting life; For in him dwelleth all the fulneſs of the Godhead bodily, yea Chriſt is all in all.* So that I affirm it is no more loſs to God to diſtribute his eternal Light into his creature, then for the Sun to give light to the face of the earth, and yet retain its eſſential light in its own body; for as *Jacob* in his Viſion ſaw a Ladder upon the earth, and the top of it reached to heaven, and behold the Angels of God aſcending and deſcending, and behold the Lord ſtood above it, and ſaid, I am the Lord; it is no more but what *Stephen* and *Paul* ſaw by revelation of their Faith; as ſeveral times I *Faith.* Col. 2. 9. John 4.

have ſeen in my own Soul, as the Tide doth ebbe and flow into the Ocean, ſo doth the Revelation of Faith aſcend and deſcend, beholding the glorious throne of Eternity with unſpeakable raptures, not utterable by pen or tongue.

Reaſon. I cannot underſtand how God being a perſon, and yet a Fountain of endleſs Glory, ſhould fill heaven and earth, in that a perſon is finite in one place, and heaven and earth is large, ſo that if Gods glory be in every place then there his perſon muſt be alſo.

Faith. Doſt thou not ſee in nature that one fountain doth ſupply many families, how much more then can the Eternal Fountain ſupply many Souls with that heavenly divine water, and yet from his ſingle perſon in heaven glorified; and as that fountain from *Ware* is directed to ſupply the neceſſity of *London*, and yet the head ſpring keeps its place, ſo doth the fountain of Eternal glory retain it ſelf in its being, and yet fills heaven and earth with its ſtreams of glory.

Reaſon. Thou ſayeſt, God is onely in heaven, and yet it is written, *the heaven of heavens cannot contain God*, he is of ſuch a large infinite vaſtneſs, and ſpiritual bulk or bigneſs, that not onely heaven, but earth alſo muſt be his habitation, and therefore it is written *that with a humble and contrite ſpirit God will dwell:* And again it is written, *Heaven is his throne, and the earth his footſtool: And the earth is the Lords, and the fulneſs thereof.* So that I believe God is not onely in heaven, but earth alſo; ſo that from theſe and many other places, I judge thou limiteſt the unlimited God, and ſo makeſt him that is infinite in heaven and earth, to be finite onely in heaven, and that in one ſingle perſon of his own.

Faith. Thou takeſt upon thee to prove thy reaſon by Scripture, when Scripture were never written for thee, neither doth it belong to thee, as in its place thou ſhalt hear, and therefore have patience and I ſhall interpret the meaning of thoſe Scriptures. Firſt thou ſayeſt, *the heaven of heavens cannot contain God*, and yet it is written, *whom the heavens muſt receive till the reſtitution of all things.* Now when Faith com-

1 Kings 8. 27.

Acts 3. 21.

pares

compares theſe two together, it knows the truth of one from the other; for when I conſider *Solomon* endued with thy wiſdom & that he ſpake thoſe words not experimentally but dubiouſly, as minde the 27 verſe, and then peruſe that chapter, and thou ſhalt finde it in three ſeveral places recorded thus: *And hear thou in heaven thy dwelling-place*: how ſhould heaven be Gods dwelling-place, if the heaven of heavens cannot contain him? So that in truth thoſe words of the Apoſtles who were endued with the ſpirit of revelation, is to be believed when *Solomons* cannot, in that he ſpake not by revelation, but from the intricate promiſe of God to his father *David*. And in the ſame chapter he acknowledgeth Gods dwelling-place to be in heaven, and not in the temple: and where it is written, *with an humble and contrite heart God will dwell*, is not there intended God will dwell in my heart by his perſon, but by faith, as it is written, *that Chriſt may dwell in your hearts by faith &c.* as minde the words of the Prophet, *Thus ſaith the high and lofty One that inhabiteth Eternity, Whoſe name is Holy, I dwell in the high and holy place*, by my perſon there I dwell, and by my faith in an humble heart; and where it is written, *Heaven is my throne, and the earth is my footſtool*, do ſtill confirm that God hath a body, otherwiſe what ſhould he do with a throne or a footſtool? But now to convince thee, that it is not to be underſtood this earth, but that glorious earth above the ſtars, where God, when he pleaſeth, doth ſtand as firm & in as narrow a compaſs, as I do upon this earth: *And that the earth is the Lords, and the fulneſs thereof*, is not by me denied, but that it is the Lords by creation, and not by his perſonal habitation; For God by his perſon is not in this world, but by his Law or powerful word of creation, therefore ſaith *David, Whom have I in heaven but thee?* So that it is no limitation, but his infiniteneſs to be in heaven, and not in this earth at all.

Eph. 3 17.

Pſal. 24. 1.

Notwithſtanding all this, I cannot underſtand how God ſhould be in the perſon or form of a man, but there muſt be *Reaſon.*

ſome other above him that muſt create God in that form.

Faith. Though thou canſt not underſtand, yet to me it is revealed, that God without beginning had a form, and none but Divine Nature did create himſelf Creator, and yet he knew not how he came to have his being.

Reaſon. O admiration! what ſhall I ſay of thee? that God ſhould not know how he came to be God: by this thou makeſt God finite, yea ignorant of things paſt, preſent, and to come.

Faith. Say what thou pleaſeſt, yet this I will tell thee, that it is the nature of infiniteneſs not to know it ſelf, for that which knows things paſt, preſent, and to come, is not infinite, but finite, in that there is an end of any further knowledge; but the infiniteneſs is to know no beginning, nor no ending: for if he had known how he came in being, then he would know his ending, and ſo in proceſs of time ceaſe to be God Eternal.

Reaſon. I have read in *Revelation* 1. that it is written, *I am Alpha*
Rev. 1. 8. *and Omega, the beginning and the ending, which is, which was, and which is to come the Almighty*, ſo that from hence I underſtand that God had a beginning, and knew how he came to have his being.

Faith. Thou haſt read, but doſt not underſtand what thou readeſt, as obſerve it is not there intended, I am the beginning and ending of my ſelf, but this is the meaning: I am the beginning and end of the Creation, ſo that without me the world with all creatures therein, had no beginning, nor no ending without me; as unto this I am Alpha and Omega, and neither the beginning or ending of this world is hid from me, for by my knowledge it came in being, and ſo muſt have its ending; but as unto infiniteneſs or eternity, *It is without beginning or ending of dayes*; and the not knowing either its beginning or ending, is that which makes it eternal, and yet there is nothing done but what flowes in the glorious body of God.

Reaſon. Notwithſtanding this, I am not ſatisfied that God admits of a Form, but a Spirit onely, for it is written, *God is a Spirit,*

and

and they that worſhip him, muſt worſhip him in Spirit and Truth; and then it is written, *Feel me, a ſpirit hath not fleſh and bone as ye ſee me have*; So that it is clear God is a Spirit without fleſh and bone, ſo an infinite Spirit onely. John 4.

As God is a Spirit, ſo man is a Spirit alſo, and yet the Nature, Soul, or Spirit of either God, Angel or Man, cannot be worſhipped without a body, for there is no Spirit whether immortal or mortal, celeſtial or terreſtial, but it hath its own body, and that ſutable to its own nature: as if its Spirit be an immortal glorious Spirit, ſo is his body immortal glorious alſo, and if its Spirit be mortal earthly, ſo is its body mortal earthly alſo; and this I ſay, all bodies whether of God, Man or Beaſt, are inviſible, and ſeeth that which is without, yet it ſelf cannot be ſeen by any outward ſight; For who ſeeth the Spirit of a man, ſave he that hath it? So that I ſay, if God were a Spirit without body, he could not be ſeen; ſo not worſhipped, no more then a Kings Spirit without a body could be honoured; and therefore God being a ſpiritual body, muſt be worſhipped in Spirit: And where thou ſayeſt, *Feel me, for a Spirit hath no fleſh and bone, as ye ſee me have*; I ſay, from thoſe words of the Lord Jeſus, it doth not in the leaſt conclude that a Spirit is not cloathed with fleſh and bone; for I affirm the Apoſtles, as well as others, were dark in many things till Chriſt was glorified, they ſuppoſing that Spirits might be ſeen without bodies, and that by the eye of nature; therefore Chriſt walking upon the Sea, and appearing among them, the Doors and Windows being ſhut, was the main cauſe of their ſudden fear, ſuppoſing they had ſeen a Spirit; ſo that for the future and clearer ſatisfaction, Chriſt tells them a Spirit hath not fleſh and bone as ye ſee me have, though I be all Spirit, yet feel me, and behold my wounds and the print of my nails; ſo that underſtand a Spirit without fleſh and bone cannot be ſeen or felt, unleſs a ſpiritual body; ſo that againſt Angels and all thy Seed I affirm, that God, that *Faith.*

Chriſt

Chriſt which ſaid to the woman of *Samaria*, God was a Spirit, I ſay that ſelf ſame Spirit was not in Heaven, but in Chriſts body alone.

Chap. 2.

Shewing whether the Father became not a Son, which which Son was Chriſt, and by death became a Father to all Eternity, now in Heaven glorified.

Reaſon. THou haſt told me all along that God hath a body in the form of a man; and now thou ſayeſt, that the Spirit of God was in Chriſts body, and not in the body of God the Father, Where then was the body of God when his Spirit was in Chriſt?

Faith. I ſhall affirm that as the Spirit of God was in Chriſt, ſo the body of Chriſt was the body of God, Creator of Heaven and Earth, not two but one, yea, the very ſelf-ſame body.

Reaſon. Oh Friends! this is a ſtrange ſaying indeed, that the body of God the Father ſhould be the perſon of Chriſt, If ſo, how or which way came he down from Heaven to Earth? it is ſo myſterious that it is beyond my reach or underſtanding.

Faith. What is ſtrange to thee is familiar with me, for thou reads and underſtands not, though it is frequently written in Scripture, *That Eternity was to become time*; yea, immortality was to become mortal, which is no leſs, that the Father was to become a Son, as it is written, *The ſeed of the Woman ſhall bruiſe the head of the Serpent*; and to *Eſaiah* it was revealed theſe ſayings, *For unto us a Child is born, and unto us a Son is given, and his Name ſhall be called wonderful Counſellour, the Mighty God, the Everlaſting Father, the Prince of*

Gen. 3.

Iſay. 9. 6.

of Peace; and again it is written, *In the beginning was the Word, and the Word was with God, and the word was God, which Word was made fleſh, and dwelt amongſt men*; So that I affirm the coming down of the immortal perſonal God was clouded in thoſe ſayings, *The holy Ghoſt ſhall come upon thee, and the Power of the Higheſt ſhall overſhadow thee, therefore alſo the holy thing that ſhall be born of thee, ſhall be called the Son of God.* Joh. 1. 1, 2. Luke 1. 35.

Reaſon. I do not deny the truth of thoſe ſayings, but do believe that Chriſt was the Son of God, conceived by the holy Ghoſt, but how or which way God was this Son, I cannot tell, neither do I believe that God did any more unto her then he did unto *Adam*, when he made him a living Soul, the Scripture ſaith, *He breathed unto him, and he became a living Soul*; So in the ſame manner I conceive God breathed into *Mary*, and by that breath ſhe conceived the Seed of God in her womb, and ſo ſhe not knowing of man, called him the Son of God, and not God, for God was in Heaven when he was upon Earth.

Faith. From my Seed-ſpring I ſay, that the Childe that vvas conceived in the vvomb of *Mary* ſo called a Son, *Was the Mighty God, the Everlaſting Father, and Prince of Peace*, yea, that Babe in her vvomb, vvas the very God; *For the Word was God and became fleſh, and who was the Power of the Higheſt that overſhadowed Mary*, but God Creator of Heaven and Earth: take notice that the knowledge of theſe ſayings vvas not to be revealed to thy Seed, for ſaith the Prophet, *Unto us, yea unto us Prophets and the Meſſengers of the Lord, a Son is given, and a Child is born*; and therefore thou canſt not tell, how God the Creator ſhould become a Son and Saviour, but imagines God as he vvas a Spirit breathed into her vvomb as he breathed into *Adam*; and ſo by that breath ſhe conceived a man-child; as touching this, I tell thee, there is great difference of a living and a dying Seed, for by that breath *Adam* became life, and by her overſhadovving ſhe vvas not made alive, but had a con-

ception

ception in her living vvomb; novv there can be no conception vvithout a Seed, and that Seed muſt firſt dye before it quicken to life again, as it is vvritten, *Before the Wheat grain dye it abideth alone*; So that againſt Angels above, and all their Seed belovv, I affirm, as from the Scriptures before is proved, that God the Creator in the form of a man, vvho is the onely Povver of the Higheſt, did deſcend from his Throne and Kingdom as ſvviſt as thought, and his vvhole body pierced through her ſecrets in a Trance, and in a moment diſſolved into Seed, and there died from an immortal Father, and quickned there to a mortal Son, of fleſh, blood and bone, ſo called Chriſt Jeſus the Saviour of the world.

Reaſon. Oh admiration! this is a report of aſtoniſhment, that for my part I never never read, or by the hearing of the ear ever heard till now, that God in the form of a man ſhould as thou ſayeſt, vvith that form deſcend from Heaven, and for ought I knovv, of as large proportion and bigneſs as thy ſelf, enter the vvomb of *Mary*; and the greateſt vvonder of all is, that God vvith a body as big as thine ſhould deſcend like lightning from Heaven, and pierce through her ſecrets as thou ſayeſt in a moment, and yet not be ſeen by any, nor ſhe ſtand amazed, yea trembling in fear at ſo ſudden appearance and diſſolution of this ſvviſt motional ſubſtance into her body, for my part I cannot underſtand it, neither vvill Scripture prove it, ſo cannot believe it.

Faith. Well may his diſſolution into the vvomb cauſe admiration, vvhen at his birth, vvhich vvas no ſtrange thing, there ſhould be ſuch a multitude of Heavenly Hoſt rejoicing vvith ſuch Heavenly Harmonies, that the Shepherds vvere amazed vvith fear, yea a vvonder it vvas to them that heard of it far and near, vvhich if there had not been a conception more than ordinary, the birth of that conception had not cauſed ſuch aſtoniſhment round about; but novv God vvas become a Child, yea Eternity become time, and for a ſeaſon to dvvell among his Creation; and therefore if thou knevv that the body of God vvas of a bright, glorious,

Chryſtal,

Chrystal, soft, thin, transparent substance, swifter than thought, who at his Divine pleasure can transmute himself as high or as low, and into as a straight a passage as can be thought on, then thou wouldst cease reasoning, and believe what I speak to thee, that the body of God consisting of such Divine, Spiritual and Heavenly matter as aforesaid, could without the sight of any descend from Heaven to *Mary*; And why or wherefore should she be amazed, when she had tidings of what should be before? Neither was his dissolution any prejudice at all to her, but raptures of joy springing up in her Soul to her Eternal comfort.

What then was all the God that created Heaven and Earth in the womb of *Mary*? and was that the very God that was born in a Manger, that was swadled, suckled and dandled upon the knees, and carried up and down the Countrey in the Armes of his Mother? was this God the Father, that created all things, that now hath life in them, that once could not go nor feed himself, but be led and fed by its creature? As unto this, answer me plainly and really what is thy thought on this great mysterious Mystery. *Reason.*

From the Spirit of Revelation I tell thee, that was the very God that the Wise Men went to worship, and that *Herod* did seek to kill, was the very Godhead, Spirit or Life of that Christ Jesus; so that *Pauls* Revelation told him, *The fulness of the Godhead dwelt in Christs body, and God was in Christ reconciling the world*, with many such places; and therefore the words that Christ spake *was Spirit and Life*; and again saith Christ, *Except ye believe that I am he, ye shall dye in your sins*; So that if the Eternal Godhead had not sprung up this Revelation, he could not have uttered those sayings as his own. *Faith.* Col. 2. 9. Joh. 8. 24.

However thou hast quoted some certain places that confirm what thou sayest, yet I cannot find but all along as I read, God and Christ is two, and not one; so that there was a God in Heaven when Christ was upon earth; and me thinks it is contrary to reason, that God which created *Reason.*

all Creatures, should walk, talk, eat and drink with them, and be affronted by them, and as it were have his livelyhood by them that he created.

Faith. Well Friend, think of it what thou pleasest, yet this I'le assure thee, that God and Christ is not two, but one; For what necessity was there for God to have a Son? Surely, if it were as thou sayest, either God was in process of time to dye, and so make his Son Heir, or else he wanted a Companion to keep him Company; if not so, then the world was too great, and so got a Son to assist him; yet however, I tell thee there never was but one God: And surely, then he that died for us, must save us; and if Christ be our Saviour, then he must be our Creator; and yet what striving here is for two Gods, when in the beginning of *Moses* and the Prophets we read but of One, as it is written, Isaiah 4. 10, 11. *Before me there was no God formed, neither shall there be after, I, even I, am the Lord, and besides me there is no Saviour;* Acts 4.12. and then confirms it, saying, *Neither is there Salvation in any other, for there is none other Name under Heaven given among men whereby we must saved*; and yet what a flutter thy seed makes about God and Christ, so two Gods, as though one God should Create, and the other God should Save; O for shame leave off these things, and be silent in thy ignorance, for thy seed is so various, that some of you will have God a Spirit, and Christ the Son a Person, and others of you will have three persons and one God, and the rest will have no Person at all, but an infinite formless Spirit; so that from my Revelation I tell thee, and all thy seed with thee, as by the Prophet *Isaiah* is proved, there never was no God formed before Christ, nor never shall be after him; yet this I know, there is three titles, & but one person, which person ever was, is, and shall be Christ Jesus alone; for Christ had the title of God the Father in the Law, and the title of God the Son in the Gospel, and now God the holy Ghost in this our last commission, to which is onely revealed that Christ Jesus is the onely God.

Then

Then tell me what was that which died in Christ when he was crucified, and said, now it is finished, and gave up the Ghost? *Reason.*

That was, he gave up his Soul to death, which Soul was the Eternal Spirit, or Godhead Father; and therefore it is written, *He poured out his Soul to death, and was offered through the Eternal Spirit*; So died in mortality, and was buried in the grave, which Soul, Spirit or Godhead in the twinkling of an eye, quickned to immortality or spiritual form again. *Faith.* Heb. 9 14.

If the Creator of Heaven and Earth was that which died in Christ; so that the God of all life, being then become death, How came he, or by what means could he be quickned or raised to glory again? *Reason.*

Yea, it was the Soul Spirit that died and was perfectly dead, that gave life to all, and that life that died in a moment, did quicken it self by its ever living Word of Faith spoken before his death, that raised him to life, saying, *I have power to lay down my life, and I have power to take it again*; there being no let or doubt in Faith, that could hinder it what it had purpose to do. *Faith.* Joh. 10. 18

Was all the Power that created Heaven and Earth dead and buried at the very same moment, and no power left without Christ, to quicken that which was dead within the body of Christ Jesus? *Reason.*

No more than is in a grain of Wheat, and yet that dies, and in season quickens again; so that there was no God, Spirit, Power or Father vvithout the body of Christ, to quicken that vvhich vvas vvithin the body of Christ, but lay in its pure Seed onely. *Faith.*

And did that pure Seed vvithout the help of any other povverful life vvithout, quicken it self again? *Reason.*

Yea, vvithout the assistance of any without at all, for let me tell thee, there vvas no such povverful life vvithout the body of Christ, as vvas dead vvithin the body of Christ, therefore impossible that vvhich received life from Christ, *Faith.*

should quicken the life of Christ, that created it; no, I say, the povver of dying and living again lay in its ovvn nature only; so that there vvas neither any infinite Spirit, God or Father, besides Christ that did quicken the Seed of Christ, from death to life in the grave; but his ever living Word of Faith spoken before his death, I say, that pure Heavenly Faith is death in life, and life in death, and this vvas that vvhich redeemed his Soul from the povver of the grave, as it is vvritten, *O death I will be thy death, O grave I will be*
Hos. 13. 14 *thy destruction*; this Povver vvas dead and raised it self from mortality, vvith a spiritual body vvithout the help of any other, to immortality again.

Reason. Did he raise that same body that he vvas crucified in, and buried vvith? If not, What became of that body, and vvith vvhat body did he rise?

Faith. I say, Christ did rise vvith the very same body that he vvas Crucified in, that same body vvas raised and no other.

Faith. Hovv came it then from a mortal body to an immortal body, seeing it was the same body which was capable to dye? Hovv could that same body be made capable to live again a life Eternal?

Faith. If the immortal body of God the Father had not died in the vvomb of *Mary*, to a mortal Son of flesh, blood and bone, he had not been capable to live in this vvorld among his creatures, and upon the Cross have died again as a mortal Son, he had not been capable to live in that immortal glory from vvhence he came; so that Christ as he vvas God, tvvice passed through death, *viz.* from immortality to mortality, and from mortality to immortality again. Now to Answver, hovv that body vvhich vvas made capable to dye, vvas made capable to live in glory, was thus, That which was mortal, *viz.* Water, Earth and Air being dead, I say, that spark of Faith did kindle it self throughout the same form, so raised the same body vvithout any of the gross Elements aforesaid; so that novv it vvas a body without blood,

blood, onely the same flesh and bone purified, yea refined into a soft thin, bright, spiritual form, swifter then thought; so that now having raised it self, to the same it was when it descended from Heaven to the womb of *Mary*; now it was able to appear among his disciples, as it did in the womb of a woman, their windows and doors being shut, yea able to ascend to his kingdom of glory, from whence he came, and so sate on the right hand of his Father, or the right hand of the Majesty on high, where now he will remain to all eternity.

Chap. 3.

Shewing Christ is the onely God and Father, yea the Creator of heaven and earth.: now it is to be revealed what God and Father that was, and where he was, that Christ so often called upon when he was upon earth.

FRom thy last Answer thou hast raised more objections, which I would desire thou wouldest be free to answer, and that is, if thou canst reveal unto me what God or Father that was, and where he was, that forbid *Joseph* in a dream, not to turn away his Wife, saying, *That which was conceived in her womb was by the Holy Ghost*; and when Christ was born, who it was that sent *the angel with the whole host of heaven, singing and praysing of God.* And when the wise men went to worship Christ, that fore-warned them to go into their own countrey another way, and told *Joseph* that he should take the childe with his mother, and flee into *Egypt*, and when *Herod* was dead, commanded him to return back again; And another time, *This is my beloved Son in whom I am well pleased*; these with many others I could relate, which I desire thou wouldest answer, seeing thou affirmest Christ was God the Father. *Reason.*

Though

Faith. Though I tell thee, yet thou canst not believe me, so that I may leave thee excuseless, I am made free to speak unto thee, and let thee know where it is written that Christ uttered a parable which was to this effect, viz. *There was a certain man took his journy into a far countrey, and set his house in order, and gave authority to his servants, and bid the Porter watch*; so that I affirm this parable was concerning his hard and sad journy he was then undertaking: now the servants he intrusted with his divine Authority was *Moses* and *Elias*, they were his porters that were to watch over Christ Jesus the Creator of heaven and earth; for it is written, before Christ became mortal flesh, that there was *Angels which should have charge concerning him*; which Angels were *Moses* and *Elias*, and therefore it is written, God buried *Moses*, and took up *Elias* in a fiery chariot, which none of the Prophets was so suddenly transmuted into glory as they were, and therfore it was for some great design more then ordinary otherwise there had been no necessity of raising them more then any other of the Prophets. And then again thou mayest read, there was none so much represented the Royal Prerogative Power of a God above, as they did here below, as at thy leisure read those Scriptures quoted in the Margent.

Mark 13. 34.

Psalm. 91. 11.

Exod. 20. 19

1 Kings 17. 2.

2 Kings cap. 2.

Reason. Why could not God make use of some of the Angels then in glory, to be as thou sayest, his Steward or Deputy-father, and to watch over his person the time he was upon earth? they knowing him, and was always obedient to him, might as well officiate the place of trust, and represented that authority as well as *Moses* and *Elias*.

Faith. Why, or wherefore God was necessitated to take up *Moses* and *Elias* was, as in these ensuing particulars will appear: First, because *Elias* was the Seed of Gods own nature, and so are none of the Angels; therefore not safe for God to trust a contrary Seed, they being but pure reason, when as the nature of *Moses* and *Elias* was Faith; so that God knew it was impossible they should falsifie their trust committed

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to them. Secondly, if God had left the Angels to take care over him, then had Christ in his infancy perished by the hands of *Herod*, in that the Angels are not able to subsist one day without the revelation of the person of Christ, therefore he being here below, they would have brought all to confusion above; as also Christ had not been preserved his appointed time; but the revelation of *Moses* and *Elias* being of the nature of God, and a well-spring within their souls, was that which did not onely support themselves, but fed the Angels also, and so kept them with that glorious Kingdom in due government, and perfect obedience, so that they had power as God himself in all things (except creating) and therefore it was they fore-warned *Joseph*, and sent the Angel with a heavenly Host to the shepherds, and commanded *Joseph* to flee, and said, *This is my beloved Son, in whom I am well pleased*: I say they had power as God to do what you finde written. Luke 2, 9, 13.

With what bodies did they represent the Place, Throne, and Dignity of God? *Reason.*

With the very same body of flesh and bone, without blood, yet this I say in the transmutation of *Elias*, all the mortal gross elements were struck out of his body, *viz.* water, earth, and air, and that spark of fiery life did divert the former elements into a flame of immortal glorious purity, that the body which formerly was of a heavy gross substance, was totally dissolved and refined into a glorious, immortal, spiritual body, like God himself; so that now they were no mortal creatures, but immortal glorious Saints, clearer then Chrystal, brighter then the Sun, and swifter then thought; this was the glorious immortal creature that represented the Authority of the Eternal God. *Faith.*

Did Christ when he was upon earth know that he had *Moses* and *Elias* to be his Steward, or Deputy-father? and if he did; whether Christ knew that himself was God and Father, Creator of heaven and earth? and if so, why did he so often, and so seriously call upon a Father in heaven, which *Reason.*

if

if as thou sayest, was but his creature, and so God became a Son to his servant?

Faith. I say after the immortal God and Father was become a mortal Son, [take notice] as he lost his title, so he lost his knowledge, as touching he was Creator of heaven and earth; for it was impossible for that which was become time, to know it self as he did in eternity; or while it was mortal, to know what it was in immortality; if he could have known it, he would not have denied it, neither have been by the feed of reason suffered to breath in this world, so that I say Christ knew no other but that *Elias* was his God and father, onely this as he grew in yeares, so his Godhead revelation grew to the greatest height of knowledge, that ever was to be in mortality, so great that none was able to dispute with
John 7 46 him; and therefore it is written, *Never man speak like this man*, and his revelation was so high that he knew none was so near related to the father as Christ, therefore he
John 14. 9, 10. said, *Philip, hast thou seen me, and not seen the father, knowest thou not that the father is in me, and I in him, and that I and the father am one?* &c. and yet from my seed-spring I say, Christ knew not that he was the eternal father, for if he had as aforsaid, one time or another he would have told it his
John 15. 15. disciples, saying, *All things the father hath made known to me, I have made known to you*, therefore who do men say that I am? The answer was, Some sayest thou art *John* the Baptist, *Elias*, *Jeremias*, or one of the prophets; but whom do
Matth. 16. 17. ye say that I am? *Peter* replies, *Thou art Christ the Son of the living God.* Now Christ owns this and no more, saying, *Peter, flesh and blood hath not revealed this to thee, and upon this rock I will build my Church*, &c. so after Christ was risen with a spiritual body, yet he knew not that he was the father: as
John 20 17. mind his words to *Mary*, *Go tell my brethren and thy brethren, that I ascend to your father and my father, to your God and my God*, so that till he was glorified he knew no other but that he had a father, so that though Christ was the very God, yet he bore the title of a Son, and though *Elias* was but a glorified

ed saint, yet for that time was he honored with the title of God and Father.

If thou canst tell me, and therein deal plainly with me, what necessity was there for God thus to lose himself both in honor and knowledge; and for what, or wherefore was the cause that he laid down his life, or poured out his soul or Godhead-spirit to death, and whether it be matter of salvation, to search into these deep secrets and other things depending thereon? *Reason.*

If that eternal, divine, ever-living Body of Faith could in his royal will and pleasure, been moved to any other way, there had been no necessity to leave his glorious kingdom, by which he lost his glory and honor, both in title and knowledge, but there was no other way, so of absolute necessity, and therefore he declares it as his promise, *that the seed of the woman should bruise the head of the Serpent*, that as he had permitted the angels seed to deceive his own, so he would by the same way undeceive it again, to its former state before its fall: and where it is written, *John* withstood him at his baptism, *Christ said, Suffer me this once to fulfil all righteousness*, or fulfil all that the prophets have written of me; as also it is written by *Moses*, and most of the prophets, of what befel him, how he should be born of a woman, and where he should be born, and when led to death, *he was as a lamb dumb that opened not his mouth*, and that he should be as one despised, forsaken and lost, as unto title and knowledge, and suffer the shameful death of the cross by thy seed, that so he might keep thy seed under eternal death, without which he could not have raised his own seed to eternal life, & the seed of the serpent to eternal misery; and I say till he had thus suffered, *all power in earth was not his own, as it was in heaven*, neither had he been Judge of the dead, but living only; so that from my seedspring I say it is the greatest concernment of a Souls salvation, to know whether Jesus Christ, be the onely God or no, what he is both in form and nature, by which the Devil is known in his form and nature; without the *Faith.* Mat 3.15.

knowledge of these things in one measure or another, no soul in mortal flesh can be saved.

Chap. 4.

Shewing whether the Angels were the first that God created, and of what he created them, with their nature and form, and what was the cause of the Angels fall above all the rest.

Reason. WHat was the first creature God made? And of what created he them? and what was their nature and form?

Faith. I affirm that the Angels were the first sensible living Beings, formed by the Creator, and that he created them of that dust, without or above this visible heaven, yea I say by his word speaking, unto that spiritual dust aforesaid, there came forth an innumerable Angelical Host in persons or forms like men, and not bodiless spirits, as thy seed vainly affirm; and the nature of their Angelical Spirits are pure reason onely.

Reason. And was the fallen Angel created of the same matter as the other were? and had that Angel the same form and nature as the rest of the Angels had; if so, why did not he stand with the rest, or the whole host of the Angels fall with him?

Faith. I affirm that Serpent-Angel was created of the same matter, and had the same form and nature, yet was more wise or God-like in his creation than all the elect Angels of glory: I say, why he could not stand with the rest, was the Creator fore-knowing that his Prerogative Royal would compel or move him to create this Angelical Reprobate in reference to his divine justice; so that for the manifestation

of

of his most glorious power unto elect men and angels, his wisdom saw it most fit to endue this angel with more piercing, rational wisdom, and brightness of person, than all his Angelical companions, and that because he was decreed to the greatest shame and pain; and not onely so, but because the elect Angels should admire their Creators wisdom and power, when they should see the out-cast condition of the highest created glory, and themselves be filled with new declarations of honor, praise and glory unto the Divine Majesty for his free electing love towards them, through which they were ensured eternally to reign in their created purity. This, and no other was the cause why this Angel should fall from the rest.

I have read, as it is thus written, *That God spared not the Angels, but cast them down into hell, and delivered them into chains of darkness, to be reserved unto judgement*; so that I believe there was more then one, in that the Scripture speaks in the plural; and not the singular, *viz.* Angels, and not Angel. *Reason.* 2 Pet. 2. 4.

I infallibly affirm, there was but onely one Reprobate Angel created at first; for know this, as there was but one man *Adam* cast out of his heavenly Paradise of created purity in soul and body; as also all his seed or generation were cast out of their spiritual peace with him; so likewise there was but one angelical Serpent cast from his rational created purity, and that was the Serpent-devil which deceived *Eve*: Now the Angels which were cast out with him, were of his seed or generation through his union with the intrals of *Eve*, where he had this world prepared for him and his generation. *Faith.*

And was there no other way to manifest the greatness of his glory, but by creating a seed or generation against himself and his seed, that so he might damn one, and save the other? or what prejudice had it been for his Divine Majesty, to have formed all in nature like himself, as well as in form, so that all might have enjoyed eternal happiness? *Reason.*

Faith. I say, there was no other way to manifest his divine excellencies unto angel or man, but what he hath done; if there had, I am confident he would never have created any thing on purpose for eternal sufferings, and that the more thou mayest think the wise Creator would never have suffered any creature to become rebellious against himself, for the occasioning of such strange transactions in this world, and suffering both of himself, angel, and man; I say, if he could have possessed his infinite glory in creating of every thing unto eternal pleasure.

Reason. Why, who was besides himself, that should let or hinder what he had a mind to do, but he might form all of the nature of himself, as aforesaid?

Faith. It is true, though there was none besides himself, yet I say, that the Creators Royal Will and Pleasure was that glorious wheel that moved him to create or form any creature at all, and sure I am it was unpossible for God to create the spirits of angels and men to be both of the nature of his own spirit, or either of them to be of his divine nature, then would the variety of his wisdom, power and glory, been all lost for want of distinction: Moreover, if angels and men had been both of Gods divine nature in their creation, then in stead of their being capable to be transmuted into a higher or lower condition, at the divine pleasure of the Creator, would they not rather have been unchangable Creators, then changable creatures, therefore that God might impede all that might prevent his divine purpose, he created the bodies of the angels spiritual, and their spirits rational, and he made the body of the man *Adam* natural, and his soul spiritual, and the cause was this, that if their spirits and bodies had both been of the divine nature, then it had been unpossible for them to change or commit any evil, no more then the Creator himself, where then had been all the wonderful transactions of his glorious Majesty, or what had been formed in stead of creatures, but Creators onely?

Reason. How, or which way came the angels forth living creatures,

if

if that life that brought forth their forms had not been in God, ſo came forth from God, infuſed into them, as it was into *Adam*?

Though the angels came forth living bodies in the forms of men, yet that life was not in God, nor of the nature of God, but onely a created light of ſenſible life of divine joys, proceeding from the eternal ſpirit, by vertue of a word ſpeaking through his heavenly mouth unto thoſe elements aforeſaid; for I ſay, that the uncreated eſſence or Godhead-ſpirit of an infinite Majeſty was utterly uncapable to be conveyed unto finite created being, for infiniteneſs is onely capable of its own glorious center, and after the angels were formed into living bodies, the divine Majeſty and thoſe created beings, were become diſtinct in their eſſences for everlaſting; alſo the angels by apparant ſight of their Creators face, might know themſelves to be but creatures, yea ſubject to the divine pleaſure of God that made them. *Faith.*

I all along judged Gods nature to be pure reaſon, and the angels nature the ſame, and if not of the nature of God, how, or by what means came they obedient to the commands of God? *Reaſon.*

Whatever thou haſt judged of Gods nature, thou art altogether miſtaken, for the nature of God is all-divine, heavenly Faith, and therefore the nature of the angels was, and are of a contrary ſeed, ſubject to mutability; for the angels ſpirits are pure reaſon onely. And what is the pureſt reaſon, is it any thing elſe but all pure deſires? and what is the original of the moſt pureſt and perfects deſire, is it not a want of ſomething that is deſired, or a kinde of unſatisfaction until its deſire be ſatisfied, from ſomething that is not inherent in it ſelf? and therefore from the Lord of ever-living faith, I ſay, it is thy ignorance that undervalues him, nay it is unpoſſible that there ſhould be the leaſt motion of the pureſt deſire in that nature, which is all fulneſs of divine ſatisfaction in it ſelf, or how is it poſſible, that ſpirit which hath deſire in its nature, ſhould enjoy fulneſs of contentment in *Faith.*

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its self; therefore though God created that Angelical Reason of all pure desires, I say, no spiritual man will call it the Divine Nature of God, because there can be no kinde of desire in that Nature of the immortal God, that is variety of all glorious satisfaction in it self; but this I know from the eternal Light of life, that the Creator by his infinite wisdom and power from a word speaking unto that dust aforesaid, could create, yea did make divers living creatures, and yet not one motion of those created beings was inherent in his Heavenly Spirit; so that I say, the Spirits of the Elect Angels are not in the least of any part of the glorious Nature of his Spirit, but onely a created rational Spirit of all pure desires; so that I affirm the uncreated Godhead it self, is unto the created being of Angels or men, either a Law of perfect Faith, and pure burning love in them towards God unto life Eternal, or else a fiery Law of unbelieving burning envy in them, against Gods Elect men and Angels unto Eternal death; and therefore from the Lord of all Light and Life I affirm. all the Angels were equally created under one Law, the which mortal Law was written in their Angelical Natures, motioning in them that all obedience was properly due unto their Creator, which had made them such marvellous creatures.

Reason. But then, how or which way came this about, that this Angels nature was pure Reason, and that as thou sayest in a more greater measure than the Elect Angels? Now if their standing or falling lay in none of them, How came it then this Angel could not keep his standing, as well as the rest?

Faith. I know that though their spirits were created perfectly pure in their kind and measure, yet if they were not continually supplied with inspiration from that Divine glory which gave them their beings, instead of continuing in their Angelical brightness, their spirits would become nothing else but a bottomless pit of imaginary confused darkness of aspiring wisdom above the Creator; for the Elect Angels

spirits

ſpirits being pure Reaſon, the very nature of them, is to deſire after the knowledge of that incomprehenſible glory which gave them their beings; and I ſay, it is the variety of his Divine Excellencies flowing to their deſiring natures, is that heavenly food that is prepared for their eternal preſervation; therefore I ſay, the continuance of the reprobate Angels being expired, the Creator onely withheld the inſpirations of Divine glory from him, and immediately for want of that ſpiritual meat to ſatisfie that deſiring nature, his God like purity became nothing elſe but imaginary impurities of ſecret aſpiring deſires above the Creator; ſo that his former pure Reaſon, was become nothing but a loathſome ſink of unclean reaſoning, concerning the true knowledge of the Creator, whether he were the Creator or no; and inſtead of honouring the Creator for his unſearchable wiſdom, of forming out of a little dead duſt ſuch an innumerable Hoſt of Elect Angels, for his perſonal Society; I ſay, this Angel at the blind barr of his lying imaginations, he ſecretly arrains the wiſdom of the infinite God in creation, and condemned it as weakneſs it ſelf, in compariſon of his imaginary vviſdom: this Angel being lifted up with the wiſdom of his ſpirit and glory of his perſon, he beheld the Wiſdom and Perſons of all the Elect Angels, as ſimple uncomely creatures, in compariſon of him and his wiſdom, and then beholding himſelf with the Creator, he imagines his perſonal wiſdom more capable of a Divine Throne, than he that ſate thereon; alſo he began to imagine a new creation of his own ſuppoſing, as if he had been the Creator he could have formed more glorious creatures than the Angels without duſt or any other matter, or if he muſt have matter to form things withall, he imagined by his word ſpeaking, or thinking, he could have created as many ſpirits without bodies as he ſaw fit; or if he ſaw good, he could have transformed their ſpiritual bodies into any other nature or form after he had created them, and not to continue in one nature and form alwayes, for he thought it

want

want of wisdom and power in the Creator, that the bodies of the Angels might not be transmuted into any condition at the pleasure of him that formed them; therefore in the midst of these and such like his irrational wisdom of imaginary impossibilities so elevated his out-cast spirit, that secretly he utterly abhorred that the Creator or any other creatures should remain in being, unless he onely might bear rule over them all.

So that when the secret pride and envy of the Angelical reprobate was at height of unthroning the Creator, or else a dissolution of all, then the glorious Creator revealed his spiritual cruelties unto his holy Angels, and answerable to that he would have done for a Creators glory in the visible sight of his Angels, God condemned him to be cast out of his personal presence, and Heavenly Throne or Kingdom for everlasting, and immediately like unto lightning he was thrown down into this perishing world, where his desired Kingdom of God-like Government was prepared for him and his lineal Angels, where they are reserved in everlasting chains of darkness and unbelief, until the Judgement of the great day.

Reason. What advantage did the downfal of this reprobate Angel produce, to the rest of the Angels? and wherein did any glory redound unto God? and whether was that Angel thrown? and what became of him after his fall?

Faith. As unto the Elect Angels there was great advantage, for thereby they were all filled with variety of new Heavenly praises in their mouths, of Honour, Power, Praise, Glory, Majesty, Wisdom, Mercy, Meekness, Justice, Righteousness, or any other Divine Excellencies that could be named to their glorious Creator, for his electing free love unto them eternally, to abide in their created purity to behold his glorious face, and for his wonderful wisdom in creating such Angelical perfection in them, from an everlasting rejection of desperate burning envy in utter shame, and from this it was great glory did attend the personal Majesty of God,

and

and the place he was thrown unto was this earth prepared for his kingdom, where here he was in his ſpiritual form, onely the nature of his ſpirit was changed, as aforeſaid.

Chap. 5.

Shewing whether this world was before the Angels or no, and whether the world was made of ſomething or nothing, and how it came into this form and being, and whether it ſhall for ever thus remain.

SEeing thou haſt thus far revealed thy knowledge of theſe ſecrets, let me hear thy thoughts whether this world was in being before the Angels, becauſe thou ſayeſt the Angel was thrown into this world. *Reaſon.*

Thou haſt raiſed that, which neither thou nor any of thy Seed can anſwer, in that this and other that ſhall be revealed is onely to the Seed of Faith; therefore for thy conviction, and the ſatisfaction of the Seed of the Woman, I againſt Angel and man declare, and infallibly affirm, that the ſubſtances of earth and water in this world, and that glorious World above, were from all Eternity in the Creators preſence, uncreated, ſenſeleſs, dark, dead matter, like unto water and duſt, that had no kinde of life, light or vertue in them in the leaſt; ſo that I ſay, this world upon the account aforeſaid was before the Angels creation. *Faith.*

By the learning of this world we have underſtood, that thoſe ſubſtances of earth and water was not Eternal, onely the Creator ſpeaking the word, ſo they came in being; alſo it is written, *In the beginning God created the Heaven and the Earth*; ſo that I underſtand there was no earth nor water, till it was created. *Reaſon.* Gen. 1.

As I have ſaid before, ſo I ſay again, this doth not belong *Faith.*

to thy ſeed to know it; for it is written, *Through Faith*
Heb. 11. 3. *we underſtand the worlds were framed by the Word of God*; So that by Faith I ſay, that earth and vvater vvas Eternal; and the vvord frame or create, is to make formleſs dead vvater into ſenſible living forms, for thou maiſt read, *That earth was without form and void, and darkneſs was upon the face of the deep, &c.* So that there vvas an earth and vvater, though dead and dark, ſo vvithout form. Novv the vvord creating or framing, vvas to give life and light to thoſe ſubſtances of death and darkneſs; and therefore it is
Gen. 1. 2. vvritten, *The Spirit of God moved upon the waters, and ſaid, let there be light, and there was light*; So that againſt Angel or man I poſitively affirm, that the earth and the deep vvater vvere eſſentially one Chaos of confuſed vvater, diſtinct from the Creator; and vvhereas it is ſaid, *In the beginning God created Heaven and Earth*; is thus to be underſtood, that of the matter of vvater and earth, that vvas formleſs and void, God by a vvord ſpeaking did create a formable vvorld, as a place of convenient reſidence for ſuch mortals as thou and I to inhabit in.

Reaſon. Though it be conſented, that the earth and vvater in the beginning vvas dead and dark; yet I cannot ſee but they vvere created, ſo not eternal; for it is vvritten, *I create*
Iſaiah 45. 7. *light, and I create darkneſs*; ſo that it vvill follovv, God created them vvithout form and void.

Faith. In anſvver to this it is vvritten, *That God is light, and in him is no darkneſs at all*; yet it is vvritten, *Darkneſs was*
1 John 1. 5. *upon the deep*; So that I knovv from eternity, the Divine Nature of the Creators Spirit vvas nothing but immortal fiery glory of Life and Light; ſo vvithout Controverſie the dead earth and dark deep vvater never proceeded all Life and Light out of his glorious mouth; and vvhereas thou ſayeſt, *God created darkneſs*, is not intented as thou ſuppoſeſt; but the meaning is, that he created thoſe Souls that vvere naturally dark, *into a marvellous light*, as theſe Scriptures vvill plainly manifeſt, *The light ſhineth in darkneſs, and the dark-*

darkneſs comprehendeth it not; and again, *I will open their eyes, and turn them from darkneſs to light, and from the power of Satan unto God*, with many ſuch places, but not one Scripture that God created or gave any being or beginning unto dead, dark, ſenſeleſs earth and water, aforeſaid. John 1. 5.

I cannot yet underſtand, but that God created that confuſed Chaos of water and earth; and ſo of nothing by his word ſpeaking, this world was made. *Reaſon.*

Though thou be the Seed of Reaſon, yet in this thou art unreaſonable to think that ever thoſe dark, dead Elements of earth and water, ſhould have their Original from his glorious Spirit; I ſay, their natures being ſo contrary, it is impoſſible they ſhould proceed the one from the other; For alas! What is death or darkneſs, is it not through the abſence of life and light? and is not life, being overcome by death, abſolutely become death or darkneſs, or utter ſilence for a moment? and if light and darkneſs, life and death meet together, is there any peace between them, until one hath ſwallowed up the other? If this be ſo, as it is ſo, then without Controverſie earth and water were uncreated ſubſtances, eternally diſtinct from the God of Life, Light and Glory; and that the more it is written, *And darkneſs covered the face of the deep*; therefore I ſay, it is but a dream and a lye, to ſay that God created all things of nothing, or that God created that confuſed Chaos of water and earth; it is all one as if thou ſhouldſt ſay, there was no Creator at all, but earth and water, and ſuch like dead ſtuff as they are. *Faith.*

It is written, *God made a Firmament, and divided the waters that were under the Firmament, from the waters which were above the Firmament*; Now was this Firmament Eternal, as the reſt? *Reaſon.*

I ſay, the Firmament that is viſible, was Eternal, though it was of that dead, dark matter, as the other was: Now the word, making (is the ſame, creating) which is no other *Faith.*

then as aforesaid, to make that which was dead and dark, to be lively light; and therefore God made Sun, Moon and Stars, and set them in the Firmament, to give light upon this earth; so that the Sun is the life of the earth, the Moon the life of the waters.

Reason. What then is the Nature of the Water and the Earth above this visible Firmament, the same with this water and earth in this world?

Faith. No, in nature they are not the same, for that above the Firmament is immortal spiritual, when as this is mortal natural; And therefore the Angels and all the creatures therein, being created of that matter, are spiritual immortal bodies, when as man and all creatures herein, are natural mortal bodies; and therefore it is written, *There are Heavenly Bodies and earthly bodies, celestiaal and terrestial;* the one above durable, this below perishing; that above sutable for such a glorious personal Majesty as the Creator is.

Chap. 6.

Shewing of what matter Adams *body was created, and what was his Nature, Soul or Spirit, and by what means* Adam *came to lose his state he was created in.*

Reason. THen tell me of which of the two substances was the body of *Adam* created, of that above, or this below?

Faith. There is no Dispute to the contrary, but that *Adam* was created of this earth below, in that he is numbred among this visible creation, as in *Genesis* is related, *And that Adam was to be Lord, and rule over them*; and the Scripture tells thee what substance he was created of in those words, *The Lord God also made the man of the dust of the earth after his*

own

own likeness, yea in the Image of God created he him; so that I say, he made *Adam* of this dust below; and therefore it is the body of man is natural, so of a heavy gross substance, *viz.* flesh, blood and bone.

How or which way was man framed in the image of God, and so compleatly made in the similitude of the Creator, seeing mans body is of such gross mortal substance, and Gods body thou sayest is of a bright, fiery, glorious, chrystall, immortal substance, what likeness or image can mans be like unto God, then tell me? *Reason.*

In the creating of man the Lord God onely spake the word onely unto the dust of the earth, and immediately the vertue thereof brought forth a living man of pure flesh, blood and bone, like unto God himself as near as could be; so that I say, it was not the visiblility of their persons that differed in the least, but the glory of them onely, for this by Faith I know, God was an infinite spiritual body in all parts perfectly holy, and *Adam* was a finite natural body of perfect innocency, resembling that Divine form of God that created him. *Faith.*

What then was the nature or spirit of *Adam* Angelical? or was it Divine? *Reason.*

I say, though *Adams* body was made of the dust, and appointed for generation, so natural; yet this from an unerring spirit I know, that his Soul was not natural, but supernatural or Divine, and that because it was formed according to the invisible glory of the Eternal Spirit. *Faith.*

What then was not *Adams* nature Reason, so a reasonable creature, if not, then *Adam* was unreasonable, so not like unto God? *Reason.*

From the Lord of Glory I say, that if the nature of *Adam* had been rational in his creation, then it could not have been Divine, but of Angelical desiring nature, of unsatisfaction in its self; but that Divine Soul of *Adam* which was created after the likeness of the Eternal God, did consist of several Heavenly properties in its measure, answerable unto *Faith.*

those

those Divine qualifications in the glorious Creator above all measure; for the Soul of man is not without its several properties, and yet they are all in a Heavenly Harmony, in that the joy of Soul that *Adam* did posses aroſe in him from one Divine Heavenly voice, called the Spirit of Faith, which was all satisfaction in himself with his present condition, not having the least thought of further happiness, then what he enjoyed already; thus as the Divine nature of the Eternal Spirit, was variety of infinite satisfaction in it self: So likewise the Soul of *Adam* being composed of the same qualifications, was variety of satisfaction in it self also, according to its measure. Now if the nature of *Adams* Soul had been as thou sayest rational in his creation, then through want of the Divine nature of Faith, *Adam* would alwayes have been desiring after something that he wanted, like unto the Elect Angels; for this I know, the nature of *Adams* Soul could not possible have any reason in it, and that because the very nature of reason is not onely as aforesaid, but it is too serious in its consideration, whether things be good or right that are propounded to its understanding, when on the contrary that nature or breath of Faith which singly was intirely given to *Adam* without the least consideration, perfectly knowing the excellency of a thing as soon as ever it is presented unto it; and therefore *Adams* nature must needs be Divine as Gods is, and supernatural, though cloathed with pure nature onely.

Reason. If it be as thou sayest, that Gods nature is all Divine Heavenly Faith, without pure reason at all, and *Adam* was onely partaker of that nature, which thou sayest is so immortal pure, that it is all Divine Heavenly satisfaction in its self; How came it then that *Adam* having that nature of Divine satisfaction in his own Soul, did fall from that happy and innocent condition wherein he was created?

Faith. From the revelation of faith in my soul I declare, that in the nature of God there is not the least motion of the purest reason at all, that being onely the angels nature, as aforesaid;

ſaid; neither is it poſſible there ſhould be, in that thou haſt heard in that chapter treating of the angels creation, that reaſon in the pureſt ſenſe is but a meer deſire of the enjoyment of ſomething that is above it, ſo no real ſatisfaction in its ſelf; therefore if the nature of God were pure reaſon, as Papiſts, Epiſcopal, Presbyter, Independent, Anabaptiſt, Ranter, Quaker, and all Atheiſtical opinions of thy ſeed affirm, then I ſay the Creator that gave ſatisfaction to another, is not ſatisfied in its ſelf, and ſo in thy reaſon would follow, there is ſomething above God that muſt give ſatisfaction to God, which from an unerring ſpirit, is curſed blaſphemy; when it is written, *In him all fulneſs dwells, and he it is that filleth all in all*; And again it is written, *There is none like him above him, or before him, or that ſhall be after him*, for a ſpiritual body of all divine heavenly faith, and therefore it is written, the wonderful tranſendent vertues of faith, in ſo much that there is not the leaſt let or doubt, but whatever it believeth ſhall come to paſs, and to faith there is nothing unpoſſible, that its revelation moves it to do; when on the contrary, reaſon is ſuch antiphathy, that it is a body of meer imaginary deſires, and no reality, cloathed with fear, let, and doubts of faiths eternal power.

Col. 2. 9.

Iſaiah 43. 10.

Now though the ſoul of *Adam* through the divine purity of its nature, was immortal and uncapable of any rebellion againſt the glorious ſpirit of its Creator, yet becauſe its body was natural, and had its beginning of this duſt below, his immortal ſoul having its being in a piece of clay, was become ſubject through temptation, to be tranſmuted from its preſent condition of his created innocency, for this faith knows though the ſoul of *Adam* was of a divine nature, yet becauſe it was a created nature diſtinct to it ſelf, it was become a Son or Servant, yea ſubject to its divine God; and that through deep temptation he was ſubject to be tranſmuted into a ſinful condition, through which both ſoul and body, might not onely be ſubject to natural death, but alſo full of fear of eternal death, or caſting out of the ſpiri-

tual

tual presence of a divine Majesty to bring forth his heavenly disign of a more transcendent, eternal glory that he had prepared through suffering, to be enjoyed by his divine image at the last day, with himself face to face.

Reason. I conceive if *Adam* had such divine immortal heaven life, breathed into him which thou calls his soul, that was of the same property and nature of the divine God, he might by that life have withstood all temptation whatsoever, though it was in a house of clay.

Faith. Again and again, against all thy seed I affirm, that the soul of *Adam* was onely of the divine nature in its creation, yet because it was one essence with a body that was taken out of dust, it was both probable and capable, to be thought into a condition of entering dust again, and that for these ensuing particulars:

1. First to fullfil these Scriptures, saying, *In the day that thou*
Gen. 3. 19. *eatest thereof, thou shalt die the death: And in the sweat of thy face thou shalt eat thy bread till thou return to the earth; for out of it thou wast taken; because thou art dust, and to dust thou shalt return again.*

2. Secondly, if the body of *Adam* had been immortal in his creation as well as his soul, he would not onely have been uncapable of natural generation, but also he would have been uncapable of any transmutation whatsoever, and where then had been the prerogative power of infinite wisdom and transcendent glory of the Creator ever been seen or known by angels or men? And therefore it was *Adam* knew not whether he should stand or fall from his present state or no, neither did he know what power he was indued withal in his created purity, neither did he know any greater glory, but what then at present he enjoyed; so that if *Adam* had known that he had power in his own will, to preserve himself in his present condition, thou mayest be sure if he could have kept himself in that blessed state, he would never have lost it, for making use of all the power that was in him, to have resisted a temptation unto rebellion, in which he knew there was a threatning of a loss of that created glory he enjoyed, as aforesaid.

Chap.

Chap. 7.

Shewing who it was that tempted Adam, *and who it was that tempted* Eve, *whether it was the Angel aforesaid; and if so, why he is called a Serpent, a Tree, &c. and how and which way they were deceived, and what effects it hath ever since produced.*

HOwever, I cannot believe whatever thou hast related as touching these things; yet tell me who it was, and by what means *Adam* was deceived. *Reason.*

I say, though the Soul of *Adam* was Divine, and free from all kinde of rationality, so could not possibly have any desire in him after any carnal copulation with his Wife; for I know, that carnal pleasures were too low for a spiritual Soul, whose nature was variety of Divine satisfaction in it self; and therefore the woman *Eve*, through the permission of God, was first guilty of the transgression of lust, and so tempted her innocent Husband to lye with her, if possible to cover her folly. And now from the Lord I say, that the carnal desire in her towards her Husband, proceeded not from her Divine purity, but from the rational nature of the unclean Serpent within her. *Faith.*

Now I understand that thou makest Faith and Reason two contraries, as fire and water; so that from hence I understand, that Seed thou callest Faith hath no desire, but that all desire doth onely flow from Reason alone. *Reason.*

Whether thou understand or no, yet this I shall reveal to thee, that God is now a body of flesh and bone glorified, with all Divine, spiritual, Heavenly Faith, and no Reason as aforesaid; for if so, God himself would be subject to transmutation as man; and so full of unsatisfaction, that all his transactions would be imperfect, and not eternal. *Faith.*

Seeing thou [illegible] Reason in him, How *Reason.*

comes it then that God ſaith, *Come now lets reaſon together,*
Iſaiah 1. *ſaith the Lord, &c?* Now if there were no Reaſon in God, How could he have reaſoned with the Rulers of Iſrael?

Faith. Oh! that thou could but ſee how thy ignorance blinds thee from the true underſtanding of any Scripture, as to think that God in his perſon ſhould Reaſon with them, when thou reads, it was none but the Prophet *Iſaiah*, who from the Revelation of Faith in his own Soul, reaſoned the cauſe with them as from the Lord; for I tell thee, and all blind *Quakers* Reaſon with thee, that if God were not of a nature contrary to the nature of Angels and men, there could have been nothing created nor preſerved in their form and order as now they are; and this I know, that Faith can take up the words of Reaſon, though not inherent in it, as Reaſon to take the words of Faith, though not experienced in it.

Reaſon. What then was that Reaſon which deceived *Eve*, or was it an Apple or a Serpent, for the woman ſaid, the Serpent beguiled me, and I did eat? Now if thou canſt, tell me what it was that deceived *Eve*.

Faith. Though I tell thee thou canſt not believe, yet thou mayeſt read, *That the great Dragon, the old Serpent, called the Devil and Satan, which deceiveth the world, he was caſt out into*
Rev. 12. *the earth*; therefore it is written, *woe unto the Inhabiters of*
12, 13. *the earth, for the Devil is come down among you*; So that from my Seed-ſpring, I ſay, that Angelical Serpent, which I have diſcourſed with thee in the 4th Chapter, was that which deceived *Eve*.

Reaſon. I cannot find in Scripture that was an Angel which deceived *Eve*, though I confeſs the Scripture ſaith, there was an Angel caſt down, but for what I know not, for it is written, *Thou ſhalt not eat of the tree of knowledge of good and evil*; and in another place it is ſaid, *a Serpent beguiled her*, not in the leaſt relating it was an Angel; ſo that I believe it was one of the beaſts of the field, which the Lord God had made, and the Devil was an invifible ſpirit, which entered

enrered into the body of the Serpent, and ſpake thoſe ſubtile expreſſions through his mouth, and ſo cauſed the vvoman to eat of the fruit of a natural Tree, vvhich the Lord God had forbidden, and tempeing her Husband to eat of the fruit vvith her, it operated that venemous evil in them and all man-kinde.

Oh! the groſs darkneſs that lodgeth in the ſpirits of the learned and unlearned of thy ſeed, not knovving the Scriptures are generally expreſſed in natural terms, for the manifeſtation of ſpiritual things, and yet the learned of thy ſeed vvould perſvvade men exactly to underſtand them in the Letter, becauſe thou meaſureſt the glorious things of Eternity, by thy rational learning, vvhen thou maiſt read that the ſeed of the Devil are ſometimes called by the name *of Devils, Dragons, Vipers, Serpents, fruitleſs Trees*, and ſuch like; ſo this Angelical reprobate, by vvhom *Eve* vvas deceived, vvas called, *the Dragon, anvvld Serpent, the Devil, Satan, the Deceiver, or the Tree of knowledge of good and evil*, and ſuch like names ſutable to his curſed nature; ſo in truth I ſay, that Serpent that tempted *Eve*, vvas that Angelical Dragon-Devil aforeſaid, vvhich God from the higheſt Heavens caſt down to this loweſt earth; and it was his ſeeming Divine wiſdom, and Angelical perſon, that bewitched *Eves* innocent Soul to hearken to him, and her dyes to dote upon him; for let but moderate Reaſon guide thee, and thou maiſt ſee it muſt be a perſon more wiſe and comely than *Adam* to deceive her; and therefore it is written, *When the Woman ſaw the Tree, it was good for food, pleaſant to the eyes, and a Tree to be deſired to make one wiſe, ſhe took of the fruit thereof, and ſhe did eat, and alſo gave to her Husband, and he did eat.* Gen 3 6.

Faith.

Reaſon.

Well then, ſuppoſe it be granted it was the Angel that deceived her by words, What is then ſuppoſed by eating, *And ſhe ſaw it was good food, and did eat?* So that the words of the Angel might entice her; But what was that ſhe did eat?

Faith. That is when the innocent Soul of *Eve* was over-poured by the Serpents ſubtile Language, her ſpirit did conſent unto him, to come in to her and take full poſſeſſion of her, to be her God and guide inſtead of her Creator: Now by the word eating of *the Tree of knowledge of good and evil*; from the Lord of ever-living Faith I ſay, that the Creator called it eating.

1. Firſt, Becauſe none of thy ſeed ſhould know the Lords ſecrets, until it was his pleaſure he would receive honour by it.

2. Secondly, The Spirit of God called it eating, becauſe of the civility of the Speech; for the Scripture Language is much like a modeſt pure Virgin, which is loath to have her ſecret parts mentioned in the leaſt.

3. Thirdly, That ſhe might beware how ſhe hearkned to any voice that was contrary to the voice of the Seed of God in her; ſo that if ſhe ſhould hear the voice of a ſtranger, ſhe ſhould not give away, as many a Virgin ſince hath been deluded: So that I ſay, this Angelical perſon entered into her womb, through her ſecret parts, and being united to her Soul and body, his Serpentine nature diſſolved it ſelf into her pure Seed, and defiled her throughout, and ſo became eſſentially one with her, through which ſhe naturally conceived a Serpent, Dragon, Devil into a man-child of fleſh, blood and bone, and brought forth her firſt begotten ſon of the Devil; yea, the Dragon Devil himſelf, and called his Name, according to his nature, *Cain* or curſed, though ignorantly ſhe ſaid, that ſhe had received a man from the Lord; juſt ſo on the contrary the womb of the Virgin wife *Mary*, was honoured with the Angelical God himſelf, through which her polluted nature was not onely cleanſed while he was in her womb, but alſo by the vertue of the Divine power, ſhe was inhabited to conceive his glorious Majeſty of her Seed into a holy Babe of unſpotted fleſh, blood and bone, and in his ſeaſon to bring forth her firſt begotten Son of God, yea, the true God and everlaſting Father himſelf,

ſelf, and called his Name, according to his Nature, *Emanuel*, Jeſus, or Bleſſed, as at large is diſputed in the ſecond Chapter.

Thou ſayeſt eating was admitting the Angels perſon into her body, if the Angel was of as large a compaſs as I am, how was it poſſible, and where do we read that God curſed the Angel? and how can it be proved that Angel was the firſt Devil? *Reaſon.*

As Chriſt ſaid unto *Nicodemus*, ſo ſay I unto thee, though the body of the Angelical Serpent in its length or breadth was as a man is, yet I know, it was not of ſo groſs a ſubſtance as mans is, for it was a ſpiritual body created in another World; for though the bodies of the mighty Angels are in forms like men, yet I know they ſhine like unto the Sun or a flame of fire, being formed in a Region of a more higher nature than this; therefore they are of motion as as ſwift as thought, and of a pure, thin, or bright fiery nature; ſo that with great eaſe they pierce through a narrow paſſage at the Divine pleaſure of the Creator. *Faith.*

Were it ſo as thou ſayeſt, What harm or defilement could this be to her Soul or body, he being a perſon ſo glorious? I conceive it ſhould rather endue her with more knowledge than before. *Reaſon.*

Though the Angel was glorious in perſon, yet his nature was corrupt in compariſon of hers, even as that blood which is defiled with the Pox or Gangreen: Now this man to enter the body of a woman whoſe blood is pure and free from any corrupt diſtemper; Is it not a defilement to her body? Even ſo his Serpentine Reaſon diſſolved it ſelf into her pure Seed of Faith, and became eſſentially one with her, through which ſhe was Soul and body defiled throughout, by which ſhe loſt her Divine ſatisfaction and Heavenly Peace, that formerly ſhe enjoyed in her own Soul. *Faith.*

How will this ſtand agreeable to Scripture, when thou ſayeſt, it was an Angel that deceived Eve, and the Let- *Reaſon.*

ter

ter ſaith, it was a Serpent? And beſides it is written, God curſed not the Angel, but the Serpent; What then doſt thou ſay, the Angel was the Serpent? And if ſo, what glory was there in a Serpent? And where was the Angel or Serpent, when curſed?

Faith. Though I have told thee of this before, yet now I tell thee again, he was called a Serpent as unto the ſubtility of his nature or ſeed, and that Serpentine Angelical form, that by enticing words did deceive her, was wholly diſſolved into ſeed in her womb, when the Eternal curſe was paſſed upon him.

Reaſon. If the Angelical perſon was in the body of *Eve*, when he received his curſe, How then could he be capable of underſtanding a Sentence denounced againſt him, being in the womb, and changed from his former condition, as thou haſt revealed?

Faith. The curſe denounced by the Creator upon the Serpent in the womb of *Eve*, was not for his ſatisfaction in the leaſt, but to convince *Eve* of her deceived thoughts, of poſſeſſing ſuch God-like happineſs promiſed to her by the Angel; alſo it was to convince her of doting of her firſt born, but inſtead of rejoicing in him at his birth, her Soul would not only loath his company, but would alſo caſt him out of her preſence, leaſt he ſhould murther her as he did his Brother *Abel*, for her tender compaſſion towards him: Furthermore it was ſpoken for her Divine ſatisfaction, when the light of Redemption ſhould ſhine in her deceived Soul, and ſhew her that her firſt-born ſon was not from the Lord, but the Angelical Serpent, curſed in her womb by the Creator.

Reaſon. Why ſhould the Serpent and his generation undergo an eternal curſe, and *Eve* and her generation ſuffer but an external curſe, ſeeing ſhe rebelled againſt a greater light than the Angel?

Faith. I know ſhe was utterly uncapable of eternal curſe, for theſe conſiderations;

Firſt,

First, Because her Soul proceeded from a Heavenly Nature of Eternal Majesty himself. 1.

Secondly, Because that consent in her to evil, proceeded not from her own nature, but the unclean spirit of the Serpent speaking into her innocent Soul. 2.

Seeing the Serpent before he tempted *Eve*, was called, *A Tree of knowledge of good and evil*; surely, then that good was not cursed, but the evil onely; and on the contrary, *Eve* partaking in her womb of the evil seed, must be evil also. *Reason.*

Though the Angel had been a Tree in his first estate, which knew nothing but good, before *Eve* or *Adam* had any sensible beings, yet being fallen from his created purity, he was become a Tree of sin or evil onely; So that he was a cursed out-cast Tree from the glorious presence of life Eternal, before his visible appearing unto *Eve*; so that he was far from repenting of rebellion against God, yea, altogether uncapable of reproof of sin, whereby he might be restored from his wretched estate, that he did utterly abhor both God and man, unless he might be Ruler over them; when on the contrary, *Eve* through temptation was overcome by the Serpent; yet she had some relenting light of life left in her after her rebellion, which occasioned a secret shame and confusion of Soul in her; so that she was capable of being made a good Tree again, yea, a Tree of more transcendent glory than she was before. *Faith.*

By this I understand, that the Seed of the Woman and the seed of the Angel were two contrary seeds, then tell me whether the Seed of the Woman was before, or in his fall? and the Seed of the Woman blessed before, or after his fall? *Reason.*

That there is two Seeds or Trees of Eternal life thou maist read, *A good Tree cannot bring forth evil fruit, nor can a corrupt tree bring forth good fruit*; therefore, *by their fruits they are known:* So that the Serpent angelical tree being reprobate to all manner of evil; therefore he and his seed of men and *Faith.*

women,

women, vvere not onely curſed in the vvomb of *Eve*, but alſo before the world vvas; but on the contrary, innocent *Eve* being a good Tree in her creation, through her proceeding from the Divine Nature of the Tree of Eternal glory; ſo that it vvas impoſſible that ſhe and *Adam*, or any of their Seed ſhould eternally periſh, becauſe they vvere Trees Elected to bring forth good fruit unto everlaſting life and glory long before the creating of this vvorld.

Reaſon. Hovvever thou ſeems to prove that it was no natural Tree, ſo no natural apple, then vvhat doſt thou ſay to thoſe ſayings Gen. 3. vvhere he is called, *A Serpent, and curſed above all cattel and every beaſt of the field, upon thy belly ſhalt thou go, and duſt ſhalt thou eat all the dayes of thy life*; So if it vvere not a natural Serpent that tempted *Eve*, Why then doth not *Cain* and all his ſeed, being as thou ſayeſt of the Serpentine nature, yet men and vvomen? I ſay, why do not thoſe men go upon their belly, and lick up duſt vvhile they live in this vvorld?

Faith. Hovvever, thou or all thy ſeed vainly dream of Apples pulled from vvoodden trees, or of a natural Serpent, or an evil ſpirit in the body of an ignorant horned beaſt, or any ſuch like imaginary fancy concerning the deceiving of *Eve*; yet I having the Spirit of Revelation, do knovv that the Serpent vvhich beguiled *Eve*, vvas that Angelical Reprobate, caſt dovvn from the Kingdom of glory; alſo I knovv, that the Serpentine Angel deceived *Eve*, not upon a natural account, but a ſpiritual account, in that ſhe vvas ignorant of luſting after a man, until ſhe had obeyed the Serpents voice. Novv vvhen the curſe vvas denounced upon the Serpent and his ſeed, that Angelical Serpent vvas not vvithout, but vvithin the vvomb of *Eve*, as aforeſaid, and he vvas called a Serpent, becauſe of his exceeding ſubtility; Novv if it had been a natural Serpent vvithout her, vvhat prejudice had the tenour of that curſe been to *Eve* or *Adam*? It vvas as good to him to eat of the fruit of the Tree as the choiceſt things, that one being as natural to him as to the o-

ther;

ther; and also what dammage had it been to the woman, for to curse a natural serpent without her, or suppose that curse had been denounced against an evil spirit distinct from the soul and body of *Eve*, what harm would that have been to *Adam* and *Eve*, or their generation? or who should regard a Curse upon any devil in the least, so that he himself be not that evil spirit or devil so cursed? and who is it but that serpentine nature the devil that goeth upon their belly, and lick up the dust of this world? is it not that unclean reason, and wicked imagination that was in *Cain*, and now is in all his angels, who are the lords of this earth, or god of this world, whose spirits wholly thirst after things that perish, and are never in their proper center, but when they are licking, that is, feeding upon gold and silver, riches and honor of this world, which is no more then the dust of the earth? which the fair Ladies and rich men of the world lick up all the days of their life?

Suppose it should be granted, that that serpent by whom *Eve* was beguiled, was none of the trees of this creation, or an evil spirit in the body of a natural serpent, as by me is believed, but it was an absolute serpent devil, as before hath been related by thee, and that it entred into *Eve*, and in her womb was pronounced cursed by the Creator, and so naturally brought forth himself a cursed *Cain* of her seed, what was this unto *Eve*, or why should she suffer any kinde of punishment for being overcome by an enemy that was too mighty for her? *Reason.*

Though the soul of *Eve* was not onely purely created in its kinde like unto other creatures, but it was also of the very same nature, of his most glorious spirit that formed it, so that she could not be ignorant in the least, that all obedience was most due unto her Creators command; also the Creator by his royal will, for the manifestation of his glorious power, might give his creature a spiritual law, yea life and light in its self, and yet reserve to himself the prerogative power of it, so that the Creator might present unto the view *Reason.*

of his image, a ſerpent devil for the trial of his workmanſhip, and yet might upon pain of death, forbid his creature for having to do with that tree, or of hearkning to it in the leaſt, alſo I know the divine Creator might leave his divine image unto his preſent ſtrength, through which by a ſubtile enemy ſhe might be tempted and overcome to commit evil with the angel againſt its Creators law, and yet its ſin be upon its own head, and that becauſe it rebelled not onely againſt its divine light, but principally becauſe their was no law to bind an infinite Majeſty to protect *Eve* in her created purity; and whether her enemy was too potent for her, that was hid from her eyes, by the unſearchable wiſdom of the Creator, ſo that ſeeing the wonderful wiſdom and ways of the Lord are paſt finding out, then thou wouldſt forbear reaſoning againſt the Creators prerogative power, and yield thy ſelf to be damned at his pleaſure.

Chap. 8.

Shewing whether Cain *was not the firſt devil, and who are his ſeed or children; and what devils thoſe were that are ſo frequently ſpoken of in Scripture.*

Reaſon. WHat then doſt thou ſay that *Cain* was the firſt devil, and was there no evil ſpirit before *Cain*; and if ſo, prove that *Cain* is called a devil.

Faith. From the divine ſpirit of the Lord of glory I affirm, as before is proved, that the angels were the firſt ſenſible living formes that ever were created, and that reprobate angel as I have ſaid, diſſolved into ſeed in the womb of *Eve*, and there conceived into fleſh, blood and bone, her firſt-born *Cain*, yea the firſt devil and father of the damned; ſo that againſt thee and all thy ſeed, I ſay, there was no other devil before *Cain*, and that thou mayeſt know *Cain* is called a devil, read theſe Scriptures, *Not as* Cain, *which was of that wicked*

wicked one, and slew his brother: Again it is written, *He that soweth the good seed, is the son of man, and the field is the world, and the good seed are the children of the kingdom, and the tares are the children of the wicked one, and the enemy that soweth them is the devil*: Again, *Ye are of your father the devil,* John 8 44 *and the lusts of your father ye will do, he hath been a murtherer from the beginning, and abode not in the truth, because there was no truth in him, when he speaketh a lye, he speaketh of his own, for he is a lyar and the father thereof*: Now then, what sayest thou, was not *Cain* the first murthering lying man that ever was born of a woman?

Reason. I have read in Scripture that there are evil angels or devils living in the Ayr, and a devil amongst them called *Beelzebub* the prince of devils, now I judge the devil is of such an invisible spirit, that he is here, there, and every where, and so can infuse evil thoughts into man, and man cannot see the devils that tempts him.

Faith. If this be as thou sayest, what need any man trouble himself with the least fear of eternal death, whatsoever wickedness is committed by him? For I say, if any man be tempted to evil by any devil, but what is in his own nature onely, that devil or evil spirit is to be eternally damned, and the man to be set free; and if sin issued not from mans uncleane reason, or lyng imagination within him, how is it possible that any man should be so tormented as thy seed are with inward burnings, through a secret fear of eternal sufferings rising in them from the guilt of former evils committed against the light of conscience: Now if it were possible for thee to know, that the subtility of the prince of the ayr that rules in the hearts of children of disobedience, was thy own imaginary reason or evil spirit, that is, the prince of all airy disputes concerning God, devil, angels, heaven, hell, eternal glory, or shame to come, then thou wouldest see the truth of what I speak.

Reason. What then dost thou say there never was, is, nor shall be no other devil but men and women; and if so, from whence

cones that deviliſh nature in man, and whether all have not the deviliſh nature in them, and if ſo, how ſhall any man eſcape damnation?

Faith. As unto this thy Queſtion, I anſwer as aforeſaid, There never was no devil till the angel became a man-child of fleſh, blood, and bone, and that evil nature ever ſince hath generated in all the ſons and daughters of *Adam*, ſince his fall, both reaſon and faith lay hid in that ſeed that conceived in the womb: So that I ſay, as *Adam* and *Eve*, the womb of all living had both reaſon and faith in them, ſo of neceſſity it muſt follow that all that are begotten or generated by them, muſt needs partake of both natures, ſo that I affirm that all the righteous as the wicked have the devils nature in them, and yet the ſeed of the woman ſhall eſcape damnation.

Reaſon. What then doſt thou ſay, that the devils have faith in them, and yet ſhall be damned, and the true believers have reaſon in them, and yet ſhall be ſaved? Now there being both ſeeds in one as the other, how comes it that all are not either damned or ſaved? certainly faith being as thou ſayeſt, of the nature of God, then that faith in the devils muſt return to God again.

Faith. I ſay *Cain* the father of all devils, had faith in him as all his children have at this day, as it is written touching the
Luke 8 13 four ſeeds ſpeaking of them *that hath the ſeed ſown on a rock, when they hear, they receive the word with joy, and theſe having no root, which for a while believe, and in time of temptation fall away*: And it is written, *the devils believe and tremble*, ſo that if thou were not ſtone-blind thou mighteſt ſee that there is no other devil but men and women, and that faith in them doth cauſe many ſecret feares of damnation, and yet that faith in them ſhall never return to God, nor they themſelves ſaved; for this I know, that faith that is in the ſeed of the ſerpent ſhall die with them, and riſe with them, for the devils ſhall riſe all reaſon and no faith, or ſhall not be capable to aſcend to glory, when on the contrary, the

bleſſed

blessed of the Lord all their Faith in their life time out-topped reason, by which he came to the knowledge of God; so that at his death his reason shall dye with him, insomuch, that at the Resurrection he shall rise all Faith and no Reason, so shall be able to ascend to glory.

What then shall become of natural fools and children, that understand neither Faith nor Reason, shall they all be damned, if they be of the Serpents seed? *Reason.*

From an unerring Spirit I speak it, there is neither child nor fool that dies uncapable of the breach of the Law, that shall be damned; so that herein the Justice and Mercy of God appears, that as he will damn whom he will, so he will damn none unjustly; therefore I say, let them be children or fools, though the seed of the Serpent, yet they shall be raised to the glory their father had before his fall, *viz.* the estate of the Angels. *Faith.*

If there be no other Devil but *Cain* and his generation of men and women, What Devils were then those from these Scriptures, where it is written, *Then was Jesus led up of the spirit into the Wilderness to be tempted of the Devil, which Devil taketh him up into the holy City, &c.* again it is written, *Satan entered into Judas, &c.* and it is written, *Out of Mary Magdalen Christ cast out seven Devils*, with many hundred examples more, onely one more I shall quote, which is more remarkable then those before, and then let me hear thy answer, and that is touching the man *that lived in the land of the Gadarenes, which man had Devils a long time, and wore no cloaths, neither abode in any house but in the tombes, and no man could bind him, no not with chains, neither could any man tame him, and alwayes night and day he was in the mountains, and in the tombes, crying and cutting himself with stones, and all the Devils in him besought Christ that they might go into the Herd of Swine, which they had no sooner entered but the man was well in his right minde, and the whole Herd of Swine ran violently down a steep place into the Sea:* Now if thou canst make it apparent, that these *Reason.* Mat. 4. 1. Mark 5. 2. Luk. 8. 27 Mark 5. 4.

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were no Devils beſides *Cain* and his Seed, then I ſhall with thee believe that there is no other Devil but man and woman.

Faith. From Chriſt the onely Lord of Glory in the Revelation of his Eternal Spirit, I affirm, that thoſe Devils ſo tituled from the firſt of *Matthew* to the laſt of the *Revelation*, were onely the Seed of Reaſon, and the violent diſtempers of the imagination thereof; as firſt mind, that the Devil that tempted Chriſt, was one of the ableſt Diſputants, whether a Phariſee or Sadducee, I cannot by Faith finde, yet by permiſſions I judge him rather a Sadducee, they being the wiſeſt and ſubtileſt Devil of the two; I ſay, the Phariſees and Sadducees commiſſionate this man, which by experience they found were beſt verſed in Scripture, to ſee if he could tempt the Lord Jeſus, to Baptize them with the holy Ghoſt, and fire; ſo that I ſay, this Devil was a man, of the ſame ſeed of thoſe where it is written, *Ye ſhall not tempt the Lord*
Deut.6.6. *your God, as ye tempted him in Maſſah*; again it is written,
Heb.3.9. *When your Fathers tempted me, proved me, and ſaw my works 40 years*; as at large thou may read in a Book of mine, entituled, *Look about you, for the Devil that you fear is in you*; ſo that I ſay, theſe tempters of the Lord were the people of *Iſrael*, men and women, and no other form or Spirit whatſoever; and again it is written, *That*
Jam.1.14. *man is tempted, when he is drawn away of his own luſts and enticed*; ſo that I affirm, there is no other Devil but thy luſtful Soul within thee, that doth tempt thee to commit any wickedneſs acted by thee; ſo that I ſay, the meaning of that Satan entered *Judas*, was onely this, being by Chriſt Jeſus diſcovered, that he was the man that ſhould betray him, then forthwith nature in him entered into a reſolution to betray the Lord of Life, being then ſealed up to a reprobate minde, went out to his Brethren the Pharaſaical Devils, and ſold him for thirty pieces: ſo that I ſay, there was no other Devil entered him but what was in him, no more then would enter thee, if thou wert now damned by me, onely

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a ſpirit of tormenting envy would a- it did in *Judas*, ſo flame and burn, that if poſſible thou wouldſt deſtroy me, as *Judas* did Chriſt.

Notwithſtanding what thou haſt ſaid as touching a Devil, tempting or entering, ſeems to have ſome colour of truth in it, But then what wilt thou ſay of thoſe Devils that were caſt out of *Mary*, and many others? but eſpecially of thoſe legion that was caſt out into the Herd of Swine? For it is expreſſed, when the Devils were caſt out of the man, they went into the Herd of Swine; ſo that ſurely this was ſomething more than Reaſon; otherwiſe, if Reaſon be the Devil, and Reaſon caſt out, then the man had not been cloathed in his right minde, but been altogether unreaſonable. *Reaſon.*

Let me ſpeak never ſo plainly, thou canſt not underſtand me; yet however, this I ſhall tell thee, that thoſe Devils which by the powerful Word of Chriſt Jeſus, were caſt out of *Mary Magdalen*, or out of that man or any other creature ſpoke of in holy writ, were onely all manner of filthy diſeaſes, or violent fiery diſtempers that hurried that man about ſuch deſperate wickedneſs oftentimes encreaſing ſo powerfully, that it did not onely occaſion to rend his own body, and break Iron chains, but alſo ready to tear any one in pieces, as many of thy ſeed at this day are poſſeſſed with Devils, by ſuch as thou are believed to be Devils; and therefore it is that learned of thy ſeed have attempted by Conjuring Phyſical Medicaments, to chain up that diſtemper, or caſt out by Vomit or Purgation, and ſuch like deceitful means, which if thou wert not ſtone blind, mighteſt ſee that theſe ſuppoſed Devils, yet real diſtempers, were no other but ſuch as thou calls Lunatick frenzy, Madneſs, Convulſions, or falling-ſickneſs, & ſuch like proceeding from melancholy, is Colerick, corrupt humors of the blood, that by theſe Deviliſh diſtempers many of thy ſeed are chained up Priſoners in *Bedlam* all the dayes of their life; which if they could be caſt out by Faith, being Lord over thoſe Colerick and Melancho- *Faith.*

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ly distempers of the minde, then they would by the Divine knowledge of the true God, be cloathed in their right mindes.

Reason. If this were as thou sayest, onely violent distempers in that man, and so in *Mary*, what then was that which came out of the man, and entered into the Herd of Swine; and if they were onely that we call diseases, why then are they called Devils?

Faith. From life of that Divine light in my Soul, I declare, they were no other but violent distempers aforesaid, which said diseases by the powerful Godhead in Christ, was commanded at the request of the man, to enter the Herd of the Swine, which when the Swine were possessed with the same distemper, they were as mad as the man, tearing and tumbling themselves into the sea, by reason of that violent distemper or affliction, that the Swine became giddy in their heads, not able to preserve themselves through the violence of the said distraction.

Now why the said distempers are called Devils, are because none should know the true Devil, but the Heirs of glory; for thou mayest read the whole transaction of Christ were revealed in Parables, and the mystery of Truth only revealed to the true Believers of the Lord of Glory. And if thou supposest they were Devils, what then dost thou apprehend them to be? and how got they into the Herd of Swine, and not seen?

Reason. I conceive the Devils are invisible spirits that tormented the man, and so could convey themselves into the Swine without the sight of any, even as the Soul or Spirit of man at the hour of death do go forth of his body to Heaven or Hell.

Faith. Oh! thou senseless sottish Reason, now thou discovers thy ignorance in his, as hath been in the rest, as though the Devil were an invisible spirit, and so cannot be seen by the man, how the Devil got into him, nor how this Devil or Devils went out of him, and got into the Herd of Swine,

nor

nor what become of those Devils in the Sea, whether drowned in the Sea, or no; but however, so as I have said before, so I say again, that there is no Devil without a body, that can torment another, neither can that Devil if he were not generated in man, either come in or go out of man, but he must be seen, otherwise he is no Devil at all; as for instance, the distemper of man cannot be cast out, but it may be seen and felt in the foul and stinking body, that poysoned and distempered the minde of man; And how dost thou know that the Soul of man leaveth or goeth out of the body at the hour of death?

Chap. 9.

Shewing what the Soul is, and what it is that dieth, how that the Soul which is the life of the body can dye, and nothing else but life that dieth.

WHY? I believe the Soul cannot dye, because I conceive it a thing impossible, the Soul being an Eternal Spirit, cannot be capable of death; and besides *Solomon* saith, *Then shall the dust return to the earth as it was, and the Spirit shall return unto God who gave it*; So that it is my believe the Soul cannot dye. *Reason.*

Though this Principle be fully cleared in the Prophets Book, called joyful news from Heaven; yet I shall reveal the truth of it upon another account, that the Soul is mortal so capable to dye, otherwise it could not live Eternal; for as nothing but life can dye, and that life being dead, shall be made capable to live a life Eternal. *Faith.*

Before thou proceed any further, let me but hear how that nothing but life can dye, which it is conceived by all knowing men, that life which thou callest the Soul is immortal, and cannot dye: Now that natural life that runs in the blood may dye; and therefore it is confessed when a *Reason.*

man is murthered or hanged, his breath is ſtifled, and ſo the natural mortal dies; yet all this while, as *Solomon* ſaith, *The Soul goeth to God that gave it.*

Faith. Having in our former writings made it appear that *Solomon* was the higheſt pitch of Reaſon that ever was, ſo what he ſpake was onely knowledge in nature, and not by the Revelation of Faith; therefore no Scripture: For Reaſon imagineth things that are not, and things that cannot be underſtood by any ſober man, much leſs by a man in Revelation, as to think that an immortal Soul or Spirit, ſhould be limited to a mortal body, which is as poſſible as light and darkneſs to dwell together, as an immortal Soul to live in a mortal body; therefore I ſay, that the Soul and body of man are one diſtinct living and dying eſſence, for the Soul or Spirit in the womb by degrees congeals together into a rational fire of blood and water, and ſo in due time become a compleat body of fleſh, blood and bone; ſo that the life that is in man, is not Divine but natural onely.

Reaſon. This is ſtrange, that the Soul or Spirit of a child ſhould conceive in the womb, that being a breath or gift of God, and not generated in or by the ſeed; for I read, that God breathed into *Adam*, and he became a living Soul; ſo his Soul was not immortal, but mortal, and ſo is all man-kind.

Faith. However it is ſtrange to thee, yet I know it is a real truth to me, that the Word, by which God firſt created life in man, that Word or Breath was immortal, which by his fall became mortal, as at large is cleared in the ſeventh Chapter; and this know, God never created but male and female, and gave life but once, and ſince every life in its kinde hath generated bearing ſeed in its ſelf; ſo that from my Revelation I ſay, that the rational Soul or Spirit of man lyes ſecretely hid in his ſeed, like unto a ſpark of fire; which ſpark doth quicken it ſelf into a living form, like unto his nature, and ſo having cloathed it ſelf with fleſh, his Soul or Spirit runs inviſibly through the whole body, and ſo is one entire ſubſtance, being both conceived into life in the womb togegether,

ther, and both living together upon the earth their appointed time, and being both polluted together with sin, is it not requisite that they should dye together, and turn to the dust and non-being again, until the general bodily Resurrection of all man-kind?

I know no other, but that every man hath in him a good Spirit, and a bad spirit, as it is written, *The spirit lusteth after the flesh, and the flesh against the Spirit, and these are contrary*; So that by the learned it is believed, that there is a natural life, and an Eternal life in one man, otherwise the body and Soul are both one, which in Scripture I never read, that these were both one, but two; one fleshly, and the other spiritual. *Reason.* Gal. 5. 17.

Didst thou know the truth of what thou hast said, then wouldst thou know as followeth, that every man in his fallen spirit hath remaining a little light, or motion in him to justifie all the righteous proceedings of the Creator in his Conscience at the last day; yet mind what I say, he hath but one Soul or Spirit in him, for that which the Apostle calls spirit in this place, was a Divine light of life received unto the dark understanding, by vertue of a word speaking from the eternal Spirit of the Lord of glory (and not the essence of the holy Spirit) for I know, that those who do expect a glory to come in the invisible Heavens do confess that the Spirit of the Divine Majesty is infinite, unchangeable, immortal & eternal; therefore how thinkest thou it possible, for men or Angels to be capable of the indwelling of the essence of his Eternal Spirit? and that which the Apostle calls flesh, was mans own Spirit which consists of nothing but confused living imagination, or cursed carnal reasoning against the Heavenly light aforesaid; Now that I may answer the last clause of thy demand, that the Soul and body is one, it is written, *All the Souls that came with* Jacob *into Egypt, which came out of his loins, were threescore and six souls*; again it is written, *Thy Fathers went down into Egypt with seventy persons*: So that it is plain man is sometimes called Soul, and *Faith.* Gen. 46. Deut. 10.

ſometimes is called a body or perſon, or Soul, Body and Spirit, and yet man is but one living eſſence, or ſubſtance. However the learned of thy ſeed pretend they know much of this, when indeed they know the leaſt of all, as to ſeparate a mortal ſoul from a mortal body, or to unite an immortal Soul to a mortal body, which is as poſſible to make light and darkneſs, God and Devil, one.

Reaſon. This is ſtrange, that none but thou ſhouldſt know or diſcern the Soul immortal, when almoſt the whole world believes the Soul was never generated, but the breathings of the Spirit of God, which are immortal, and cannot dye.

Faith. From the Revelation of Faith I ſay, thoſe conceited wiſe men, which through the ambition of Tongues and Languages have ſtudied beyond all ſober ſenſe or reaſon, to make all the world ſenſeleſs ſots, as to think when the Seed is conceived in the womb, that then God muſt come and give it a Soul, be it a Baſtard or Free-born, the child can have no Soul till God give it; ſo that thou makeſt God not onely a partner, but a perfecter of mans baſe luſt in that filthy act: But however, thy thoughts are unſeal'd concerning God; yet this I know, that all Souls ſince the fall of *Adam*, are but mortal, natural, and muſt dye in the body, being generated to live together muſt dye together, in that they are both guilty of ſin, cannot aſcend but rot in the grave together, as it is written, *The Soul of man ſhall be cut off from the Land of the Living, and the Soul that ſins ſhall dye, and that the pure Soul of Chriſt was poured forth unto death, and the Lord hath ſaid that* Adam *and* Eve *were but duſt, and to duſt they ſhould return again*; alſo it is written, *That* David *is both dead and buried, and his Sepulchre is with us this day, for* David *is not aſcended into the Heavens, &c.* Now what ſhould aſcend, if not *Davids* Soul? For it is written, *Not this body, but ſuch a body as pleaſeth God to give it*; So not the body, but the Soul thou ſayeſt muſt aſcend; then know, this Soul was in the duſt, and not aſcended; for *David* is not aſcended, as much as if it had

Acts 2.

had been said, *Davids* Soul is not ascended, nor no Soul without a body can ascend, and there can be no ascension, till the Soul hath past through death, it can never ascend to Eternal life.

If the Soul at the hour of death, did not ascend to glory, or descend to misery, how comes it then that *John* writes, *I saw under the Altar the Souls of them that were slain for the Word of God, and for the Testimony which they held, and they cryed with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?* So that surely *John* saw many Souls in Heaven crying unto the Lord to avenge their blood on their enemies, otherwise he had not declared it. *Reason.* Rev. 6. 10.

Thy ignorance hath been great, as now it is in this, as for thee to imagine that *John* saw Souls in Heaven without bodies, and their spirits without face, mouth and tongue, should cry, *How long, holy, and true? &c.* When a Soul without a face and tongue cannot be seen, nor speak; therefore I tell thee, there is a greater Mystery in those words, then thou art aware of; for from my Seed-spring I say, it is no more then the blood of *Abels* which cryed unto the Lord from the ground; and so doth all the blood of the Saints, *From the blood of Righteous* Abel, *unto the blood of* Zacharias; and so to the end of our Commission, *Do cry O Lord holy and true, why dost thou not avenge our blood on them that dwell on the earth?* This *John* saw by Revelation, as *Steven* and *Paul* in another case did see the Heavens opened: *And so* John *saw a wonder in Heaven, a Woman cloathed with the Sun, and the Moon under her feet, and the 12 Stars upon her head*; Now when *John* saw this great wonder, he was not in Heaven, neither was this wonder done in Heaven, but upon the earth; so it was the blood of the Righteous Souls that were murthered in their bodies, that *John* saw, not in glory, but upon this earth. *Faith.* Rev. 12. 1.

Now whereas thou art almost confident, that at the hour of death the Souls go out of the body, if so, deal plainly

plainly with thy self, and tell me what it is like; for surely, the Soul must have some form or shape and so cannot get out but it would be seen by some that stands by; for if a soul were of that form and fashion as *White* in his Chamber at *Whithall* shewed me the picture of a soul in a Book, a dark soul, and a light soul, in form like a Scopeil; I say, if the soul were as such wise Head-pieces reports, how comes it that it cannot be seen to go out of the diseased? For my part, I have been at the death of some, and yet could not discern any thing come from them but groans and flegm; so that if thou with all thy seed were not stone blinde, thou wouldst clearly see the soul dyeth within the body for want of evaquation with the body.

Reason. If it be as thou sayest, that all souls are dead in the dust, and so become dust, How, or which way shall these souls be found out, or raised at the last day?

Faith. From the Lord of glory I speak it, there is not any of thy seed that doth in the least understand how to answer this Argument; therefore that Faith may be known to be Lord over thee and thy seed, I declare, that Christ Jesus being a quickning Spirit not onely as in relation to himself, but all man kind, as it is written, *The first man* Adam *was made a living Soul, and the second man* Adam *was made a quickning Spirit*; I say, his Soul being perfectly dead and buried in the grave, yet in death he quickned himself to life without the help of any, as in the second Chapter is clear; so as it is written, *Your life is hid in Christ with God, so that when Christ who is our life shall appear, then shall we also appear with him in glory*; therefore as he was able to quicken his own Soul so at the general account he is far more able by the word of his mouth, to quicken the Seed of Faith, that now are dust to eternal glory; also to quicken the seed of Reason to eternal misery; yea, and that from the first soul called *Adam*, to the last soul dying, he can and will in the twinkling of an eye, raise all the Seed of Faith, that hath layn so long in the dust, to meet him in the Air with bo-

Col. 3. 3. 4.

dies

dies sutable to their natures; yea, the very appearance of Christ, who is all life, will quicken that which is dead in the grave to hear his voice, and immediately to come forth and meet him in the Air, as it is written, *The hour is coming in which all that are in the graves shall hear his voice.* John 5.28

That I understand is the raising of another body, and not the soul, for it is written, *it is sown a natural body, and is raised a spiritual body*; so that I conceive it is not the soul, but that body raised another, that will be the work of the Lord at the day of Judgement. *Reason.*

Oh! senseless sot, that I should thus spend my time with thee, when thou neither believes Scripture, nor can rightly interpret any Scripture, when thou mayest read in the 36th and 37th verses these words, *Thou fool, that which thou sowest is not quickned, except it dye, and that which thou sowest not, that body that shall be but bare grain, it may chance of wheat, or of some other grain*: Now consider, is not the life of the wheat grain in the body of the wheat corn when it is sowed? and doth it not in its season dissolve its body with its life into dust, and there dye, yea, perfectly dead, till such time as refreshing showres, and the heat of the Sun beams, which is the life of the earth, quicken that life which then lay dead, to a new life, by which vertue it cloaths it self, not with that old body, but a new body, and so abides not alone, but brings forth a new encrease *of sixty, seventy or an hundred fold?* Now let me speak freely to thee, as it is with the grain of wheat, so it is with the soul of man, for that is buried with the body in the earth, where both soul and body is corrupted to dust, and there lyeth as the wheat grain, perfectly dead, till such time that quickning Spirit, the Lord of all life, do appear, and quicken that mortal soul which then was become dust, to an immortal soul, which after shall become an immortal life, by which quickning it is clothed with a spiritual immortal body, all glorious like God himself; so now having a body sutable to its nature, a spiritual, powerful, swift body, *Faith.* 1 Cor. 15. 36.

like

like unto its Soul, is now able to aſcend to meet his Redeemer in the Air, and ſo return with him into glory; ſo that from the Lord of all power, I ſay, if the ſoul were immortal in a mortal body, and could not dye, but aſcend to glory, then I ſay, there would be no need of Reſurrection, in that *this body ſhall not riſe, though the Grave and the Sea at that day ſhall give up their dead*, is not intended their dead bodies, but their dead ſouls that hath been many years drowned, or buried, that ſhall ariſe whether out of water or earth, their ſouls ſhall ariſe, every ſeed his own body; but this I ſay, if the ſoul were in glory already without a body, as it cannot be, then it were in vain to raiſe a body out of the earth, to meet a ſpiritual Soul in Heaven, in that no body can be raiſed without its ſoul, nor a ſoul be any thing without its body; ſo that if thou wert not ſtone blind, thou wouldſt ſay with me, that to believe thy ſoul ſhould go to Heaven without its body, neither God nor Angels could ſee it or take notice of it, nor the ſoul it ſelf know what or where it is, and ſo in concluſion never be capable of glory at all.

Chap. 10.

Shewing what Heaven is, and how many there are, with the nature and form thereof.

Reaſon. WHat Heaven is that, or where is it that theſe believing ſouls ſhall go to at the laſt day of Reſurrection?

Faith. Firſt I ſhall tell thee from an unerring Spirit, how many Heavens there are, and which of thoſe three, this Heaven is, that all believing ſouls ſhall inherit eternal glory in the perſonal enjoyment of their God, face to face.

I find but a threefold Heaven ſpoken of in Scripture, whatever thy ſeed vainly imagine to the contrary.

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The first that I shall infallibly speak of, is the visible Firmamental Heaven, which is adorned with many majestical lights above us, and a fixed earth beneath us, beautiful, in its season with variety of delights, which is natures onely desired Heaven, through the secret Decree of the most wise God, to manifest the variety of his most infinite wisdom unto Elect men and Angels, in creating such natural glory to perish, with the Angelical mercilesse Rulers thereof, after they have enjoyed their momentary glory, as it is written, *Thou Lord in the beginning hast established the earth, & the Heavens are the works of thy hands, they shall perish, but thou dost remain, they shall wax old, as doth a garment*; this is that visible Heaven with the glory thereof. I.

Which is then the next Heaven by Scripture proved, that so, if possible, I may come to know that Heaven which is Eternal, and shall never perish. *Reason.*

As I do not set forth these Heavens in order, so I say, thou canst no, nor none of thy sed have any Faith in what I have or shall say; but however, the next Heaven I shall treat upon, is that within the bodies of men, or the first man *Adam*, as it is written, *The Kingdom of Heaven is within you, and Christ in you the hope of glory, and know you not that Christ is in you, except you be Reprobates?* Now this Heaven is that spiritual creation in natural bodies, and within this perishing Globe, that through its union with changable nature, it might enter into mortality, that so after a moments tasting of silent death, as God himself did, it might quicken again through death it self spiritual bodies, full of Divine glories, by which all the Elect, as swift as thought, ascend to meet their Lord in the Air, and with his Divine person of bright burning glory, enter into that prepared Throne of Eternal pleasures, by which such a soul hath perfect peace with assurance here, that it shall enjoy what it in this world believed. *Faith.*

How is it possible any creature should give a description of the Kingdom of glory? Which I perceive thou wilt say, is the third and highest Heaven, seeing it is a place that *Reason.*

by mortals cannot be ſeen, therefore not known; I conceive no mortal fleſh is able to ſpeak of it, according to its form and nature.

Faith. From the Lord of glory I ſay, what is impoſſible to Reaſon, is poſſible to Faith; for by the Revelation of this Faith I can ſee, and do know that the third Heaven is inviſible, yet viſible raviſhing glories which are Eternal; this is that vaſt Kingdom, where the perſons of the mighty Angels, and glorified bodies of *Moſes* and *Elias* do now inhabit, beholding the Face of that moſt Excellent Majeſty, whoſe Divine nature is Crowns of unutterable excellencies; this is that habitation, third Heaven, Throne, or Kingdom, that the Pen of man is not able to write, or his Tongue to ſpeak. However, what by Revelation I have ſeen, I ſhall here declare, that the form of it is non-Globical, inſomuch, that there is no end of the height of it, nor circumference thereof; inſomuch, that God, his Saints and Angels, may aſcend ten thouſand times ten thouſand, and yet no Globe to hinder, ſo excellent, glorious, ſwift, perſonal Majeſty as God is; and as for the nature of this Heaven, it is ſo infinite, that there is all manner of creatures, for the contemplation of God, his elected Saints and Angels.

Reaſon. What doſt thou believe that there is all manner of other creatures in Heaven, beſides Angels and Saints, as there is here below in the ſame forms and ſhapes, as they are here in this world? If ſo, How are they ſupported, and by what means do they live?

Faith. From my Seed-ſpring within me, I affirm, that in the third and higheſt Heavens, the Kingdom of glory, there is a perfect earth, and that is the Lords foot-ſtool, which earth is immortal glorious, upon which there is all manner of Trees, Herbs, Plants, and all manner of four-footed beaſts, all manner of Fowls; alſo I ſay, there is chryſtall Sea, in which are all manner of Fiſhes, nay, to be ſhort, there is nothing here but what is there, though this is to be underſtood, as theſe are mortal, thoſe are immortal, fiery glorious of a bright ſhining nature, ſutable for ſuch a Majeſty

to

to solace himself withall, as also his Saints and Angels; also there is Thrones, varieties of Glory, with such Heavenly glorious Trumpetting voices, from the Divine mouth of Saints and Angels, that the Glory of Eternity doth ring again with such a sweet Divine Harmony, that the enjoyment thereof is unutterable, and the more they daily encrease with new joyes of ravishing praises and delights after all their tedious sufferings, and that without end; Oh! the Eternity, the Eternity, is that which makes it incomparable delightful, otherwise the Kingdom of Glory above would little transcend the glory here, were it not Eternal and full of variety of Divine pleasures, but in that it is so, as I know and believe; therefore I cannot but say, as touching the third and highest Heavens, Oh! the Glory, the top of Glory, yea, ravishing glories without end.

Reason. How dost thou know this, and where by Scripture canst thou prove this, that there is such variety of immortal creatures there, as there are mortal creatures here?

Faith. Although this by Scripture could not be proved, yet by Faith it ought to be believed; for it is written, *Faith is the substance of things hoped for, and the evidence of things not seen, for through Faith we understand the worlds were framed by the Word of God; so that things which are seen, were not made of things which do appear;* Heb. 11. 1, 2. Now if thou couldst understand the truth herein contained, then thou wouldst with me conclude, that all things that are here seen with thy natural eye, were brought forth after the same plat-form of things above, which do not here appear; so that from my Seed-spring, I affirm, there is not the variety of things here, but there is the same above in the same likeness, there in glory, as here in shame; so that there is all day and no night, and that because the fiery glorious person of God being the light thereof, in which Kingdom the glorified of the Lord may stand, walk, talk, sit, lye, flye, yea, recreate themselves in whatsoever their Divine Souls moves them to, and that without the least motion of either pain, sorrow or weariness, in whatever it is intended to do, and that because there

is no end of new ſpringing delights, and that not fancies of the eye, but ſubſtantial realities that may be felt and embraced; ſo that I eſteem the hardſhip of this preſent world not once to be compared to that glory, that ſhall be revealed in my ſoul, and that Eternal without end, ſo as it is written, 2 Cor. 4. 17. *We look not at things which are ſeen here, by the eye of Reaſon*; but at things which cannot be ſeen but by the eye of Faith, *In that things which are ſeen, are temporal; but the things which are not ſeen, are Eternal*; therefore, *Our affliction, which is but for a moment, worketh for us a far more exceeding weight of Eternal Glory.*

Chap. II.

Shewing what Hell is, where it is, with the Form and Nature of its torment.

Reaſon. WHat is that place called Hell, and where is it, that the unbelieving ſouls ſhall go to at the day of Reſurrection?

Faith. Having at large treated about this Particular in a Book of mine entituled, *Look about you, for the Devil that you fear is in you*; as touching the place of torment, as alſo what Hell is, and where it is; yet now I ſhall give thee a diſcovery of it upon a clearer and higher account, that Hell is the body of man, and the life, ſpirit or ſoul therein, is the Devil.

Reaſon. How can Hell be in man? When it is written, after both *Dives* and *Lazarus* was dead and buried, *the which man being in Hell, he lift up his eyes in his torment, and ſeeth* Luk. 16. 20. Abraham *afar off, and* Lazarus *in his boſom, and he cryed and ſaid, Father* Abraham *have mercy on me, and ſend* Lazarus *that may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame*; ſo that from hence I judge no man is in Hell, till after death.

Faith. In the firſt place thou muſt know, this was a parabolical ſpeech of the Lord of Glory, in which the nature of two Seeds,

Seeds, *viz.* Faith and Reason are discovered; that is to say, Faith representing the poor man *Lazarus*, and Reason representing the person of the rich man *Dives*, not that the rich man was in any Hell without him, no more then thou art at this time; yet this I know, it is a true description of the state and condition of Reason, being tormented in a burning flame, with the sting of their own Conscience, and that not onely as in relation to the various doubts and fears that attends themselves; but on the contrary, the assurance that believers enjoyes in this his present being; for this I know, that those who are true heirs of *Abraham*, according to Faith, are in his bosom, that is, in the same peace and perfect assurance as *Abraham* was; for this I know, that *Abrahams* Soul is rotted with his body in the grave, and can neither see, hear, speak, move or go, no more the rich Devils of this world can, till the day of Resurrection; from my Seed-spring, I declare, that the Souls of Righteous or Wicked goes neither to Heaven nor Hell, but both lyes uncapable of either joy or sorrow, in silent dust; as at large is handled in the ninth Chapter; And whereas thou sayest, there is none in hell, till after death; I say, thou believes thou knows not what, for there is not onely thou, but many of thy Seed, are now in Hell tormented, that they cry unto the Seed of *Abraham*, to know what shall become of them in this their flame, crying out, they are damned, they are damned, wishing, Oh! that I had but one drop of that ever-living water, to quench my flame, that runs as a Well-spring in the Souls of the Seed of Faith, by which they are freed from this unspeakable torment, that notwithstanding all thy riches and wisdom, thy seed or generation are plunged in.

Reason. However, thou would perswade me that there is no hell without man, what then dost thou say to that place, where it is written, *Topher is ordained of old, yea, for the king it is prepared, he hath made it deep and large, the pile thereof is fire, and much wood, the breath of the Lord, like a stream of brimstone*

Isaiah 30. 33.

doth

doth kindle it; So that I believe there is a hill, either in the air or under the earth reserved for the ſouls of all the wicked
Pſal.9.17. at their death, as it is written, *The wicked ſhall be turned into hell, and all the nations that forget God.*

Faith. Whatever thou haſt in this conference thought of me, yet I have not in the leaſt gone about to perſwade thee, or any of thy ſeed, to credit what I have revealed, in that the benifit of this diſcourſe will onely redound to the ſeed of faith, and as for this ſcripture that thou haſt quoted, here is neither thou nor any of thy ſeed can tell, what to make of it; yet for thy conviction and confirmation of the bleſſed of the Lord, I ſhall give thee the true interpretation thereof, which is as followeth, *Tophet is ordained of old, yea, for the king it is prepared*: Now I know this king is reaſon which is the God of this world, as indeed there hath been ſince king *Saul* but few Kings that were of the ſeed of *Abraham*, according to faith, but onely reaſon, yet however, the king here intended is the ſeed of reaſon, whether moderate or immoderate, it is *Eſau* the elder brother, as unto the Government of this world, it is the onely king, and the ſituation of it is deep and large, in that there is no end of reaſons imagination, it is ſo deep in cogitation, *that it is compared to a bottomleſs pit*; and
Iſaiah. therefore the prophet crieth, *Hell hath enlarged her ſelf, and opened her mouth without meaſure*, as all along it hath appeared by thee, ſo deep and ſo large, that faith can neither fathom thy God or thy devil, thy heaven or thy hell, they are ſo infinite and boundleſs, that there is no true account of any thing thou ſayeſt for a true believer to build his ſalvation upon: Now whereas it is ſaid, the pile thereof is fire and much wood, that is, the evil motions and wicked actions which thy deep and large ſeed of reaſon hath imagined things to be that are not, and things that are real in their being cannot be comprehended by thee, *Therefore the breath of the Lord like a ſtream of brimſtone doth kindle it*; which breath is no other but the Law held forth by his Meſſengers, which will kindle thy motions and actions in a never-dying fire; for

as

as the pile and the wood is fuel for the external fire, ſo are the wicked actions of Reaſon fuel for the eternal fire of the Law, that ſhall burn throughout thy Soul and body, with an unquenchable flame; ſo that this ſoul of thine is that Hell ſurrounded with the wicked imagination of Reaſon.

What then is there no place of torment to be prepared for the wicked, as there is a place of glory prepared for the Godly? And if there be a place, let me hear thy judgement, where it is to be, and the nature of it. *Reaſon.*

This in a few words I ſhall give thee a true deſcription thereof, that the place where all the ſeed of Reaſon ſhall poſſeſs their eternal tormenting miſery, ſhall be on this earth; for as it is in your Law, where a man commits his fact, there he muſt receive his penalty; ſo where a man commits his ſin, there he muſt receive his torment; then know, that as on this earth thy Soul hath been polluted with ſin, ſo on this earth it ſhall receive its torment, which when the Lord cometh to put an end to this thy kingdom, the Sun, Moon and Stars ſhall be put forth as the ſnuff of a Candle; and then this light, glorious world ſhall return to a confuſed darkneſs, yea, a darkneſs that may be felt, and the waters for want of the Moon, will become a ſtanding ſtinking Pool, and the earth for want of the Sun, will be duſt or dry ſand, where there the ſeed of Reaſon ſhall be raiſed ſpiritual bodies, ſutable to their ſouls, where therein ſhall flame, yea, burn, and that for ever, yea, for ever, for ever, without end. *Faith.*

If theſe that thou haſt here related be truth, then I ſay, there can no fleſh ſcarcely be ſaved; and for my part, I am no wiſer in what I have heard then what I was before; neither do I know, what to make of them, nor hereafter ſhall much trouble my minde with them; but do really believe, that there is more blaſphemous lies, then real truths in them; for all the moderate wiſe men of the world, do judge God a Spirit, and the Devil not man, but a ſpi- *Reaſon.*

a ſpirit; and as for the Soul, is believed to be immortal, and ſo either to aſcend to Heaven, or deſcend to Hell; and I verily believe, there is not one of 20 thouſand, that will believe any thing contained in thy diſcourſe, ſo that it cauſeth admiration in me, that all ſhould be deceived; but thoſe that believeth in theſe things, which if I be deceived, I muſt be, for I can neither believe in thee, nor thy Doctrine.

Faith. What thou haſt now ſaid, is not in the leaſt ſtrange to my Soul, that thou ſhouldſt declare thy ſelf, as now thou haſt done; for I have told thee all along, that thou nor thy ſeed was not to underſtand this Doctrine, no more then the Jews were to underſtand Chriſt, as it is written, *Why do ye not underſtand my ſpeech, becauſe ye cannot hear my Word, for ye are of your Father the Devil, and the luſt of your Father ye will do? &c.* Even ſo I ſay unto thee, thou being according to birth the ſeed of Reaſon, ſo of the nature of the Devil, thou judgeſt the truth a lye, and a lye the truth, becauſe it is not given to thy ſeed to know the Myſteries of the Kingdom of Glory; therefore I ſay, as *John* ſaid, *We are of God, and the whole world lyeth in wickedneſs*; ſo I infallibly know, that almoſt the whole world will periſh, ſave thoſe few that believed in the laſt ſpiritual Commiſſion, and becauſe thou haſt called this a blaſphemous lye, by Chriſt Jeſus Creator of Heaven and earth, whoſe Revelation of Faith, the Seed of his own body, thou haſt judged falſe, and called a blaſphemous lye; I ſay in the vertue of our Commiſſion, that was given by a audable voice of words, as it was given to *Moſes* and *Paul* in theirs, I infallibly pronounce thy ſoul and body damned to all Eternity.

John 8. 43, 44.

1 John 5. 19.

Chap. 12.

Shewing what Authority a Commiſsioner hath in the vertue of his Commiſsion; what the effects and operation thereof.

WHat art thou more then I, that thou doſt thus aſſume Authority to thy ſelf, that onely belongs to God? however, thy curſe I matter not, onely I tremble to behold thy preſumption for I know it is the curſe of God, and not of man, that muſt bring a ſoul under condemnation. *Reaſon.*

Whatever thy thoughts are of me, I matter not; but this thou ſhalt finde, that I have power in the Revelation of my Commiſsion, to curſe not onely thee, but any of thy ſeed, that ſhall do as thou haſt done, to call it a lye: And in the Revelation of my faith, I ſay, That the Sentence of Bleſſing and Curſing belongs onely to the Prophets and Meſſengers of that Commiſsion: for I teſtifie unto thee, That God the giver of Commiſsions, never damned any but the Angelical ſeed in the Womb of *Eve*, who is the Father of thee, and all the damned, as all along it is recorded: That in the name of the Lord, the Prophets and Apoſtles pronounced Plagues, Woes and Judgements againſt all the deſpiſers of their Commiſsion, in that they were Ambaſſadors and Stewards in Chriſts ſtead; ſo we the Prophets and Meſſengers of God, repreſent the Authority of our Commiſsion, as the Prophets and Apoſtles did in theirs. *Faith.*

If thou pleaſe, let me hear what thou intends by a Commiſsion, and why this is a Commiſsion more then any other Diſpenſation now in being; for I conceive, were it not ambition in them, that Quakers and all others, may aſſume the Authority to bleſs and curſe, as now thou doſt. *Reaſon.*

Notwithſtanding, I have ſufficiently unfolded our Com- *Faith.*

miſsion in the *Quakers Downfal*; yet that thou mayeſt be left excuſeleſs, I ſhall in another way infallibly lay down the truth thereof in theſe particulars:

1. How many Commiſsions there was to be in this periſhing world.

2. The nature and tenor of a Commiſsion.

3. The powerful operation of a Commiſsion.

1. As unto the firſt, it is writ, *There are three that bear record in heaven, the Father, the Word, and the Holy Ghoſt, and theſe three are one; and there are three that bear witneſs on earth, the Spirit, the Water, and the Blood, and theſe three agree in one:* Now as God did conſiſt of three titles, and not three perſons, as thou and thy ſeed vainly immagine; that is to ſay, Father, Son, and Holy Ghoſt: So from each of theſe iſſued forth a Commiſsion upon this earth; for in the time that he bore the title of Father, *Moſes* and the Prophets was in Commiſsion: Now when that Father became Word, Fleſh, ſo called Son or Chriſt, then the Apoſtles were in Commiſsion; after that both Father and Son became Holy Ghoſt, or one entire Spiritual Body, now in Heaven glorified, the next after came forth our Commiſsion; ſo that according to the titles above, there was to be three Commiſsions in this world, ſuitable to the three titles in Heaven.

1 Joh. 5. 7,8.

2. As unto the nature of a Commiſsion, it is not given in ſilence, but upon record under hand and ſeal, to the Meſſenger or Meſſengers therein included, with an exact charge to obſerve the Kings pleaſure, according to the tenor and form thereof: Now this Commiſsion being given to thee, doth not concern another; for the names included for that Embaſſage, doth this Commiſsion belong: Now for any other to counterfeit thy Commiſsion, thou haſt power by vertue thereof, to apprehend him for a Traytor againſt the King thy Maſter.

Even ſo it is with a Commiſsion from God, which is not given by private whiſperings in the ſoul, as all counterfeits imagine, every motion, whimſey or fancy in the minde, more

more then ordinary, is a call from God; not knowing, yet daily reading, that all Commissions were given by laudable voyce of words, to the hearing of the ear, as to *Moses*, *Paul*, and now in this last to *John Reeve*: Now then, what are all these seven Dispensations, but by *Moses*, the Apostles, and this Commission, impeached for Traytors against Christ the Lord of Glory.

3. And thirdly, the power of a Commission is so great, that it commands, yea, subjects the spirits of all that it hath to deal with: A man in Commission, represents the Authority of the great God of Heaven and Earth, that whatever he bindes, imprisons or condemns on earth, is so in Heaven; and whosoever he declares blessed or happy here, are so in Heaven; so that if thou wert not stone blinde, thou wouldst then see, that there is no Teacher publique nor private now living, that hath a Commission, but we; and therefore it is we have power over all mens spirits, yea, the judge of all spiritual things, of what sect or opinion soever.

O what a boasting dost thou make, that none but your Commission hath power over mens spirits; and that onely to you belongs blessing and cursing, when I conceive there is many able, wise Teachers, that are as true Commissioners as you, and yet dare not assume that power to themselves, as you do. *Reason.*

O thou man of pretended light, yet grosse darkness, bring any man now living, except this Commission, that dares say he had a Commission by voyce of words from God, as we have, thou shalt hear that I will curse them, as I have cursed thee: And where is any of your Teachers, that hath a Commission of his own, but *Moses* and the Apostles, whom they have counterfeited and made merchandize for their own gain: From the Lord of Glory, I say, not any of them, no not the wisest or moderatest head-peice, dare or can in peace of conscience say, that thou art damned, and another is saved: Alas poor blinde leaders of the blinde, they know not what will become of their own souls, how then can they judge *Faith.*

anothers, but they will be condemned for so doing; for were I not certain of the knowledge of the true God, and the right Devil, and all others that are ignorant thereof, are culpable of judgement, instead of being justified, I should be condemned; and yet what a flutter *Cæsars* Ministers make, in praying to a God that is no God, and preaching delusions of their own inventions, pretending thus and thus, saith the Lord, when Christ the onely God knows them not, neither did he send them; therefore from my Seedspring, I say, they are all Thieves and Robbers, yea Traytors against the God of Heaven for do but bring any of them before me, and thou mayest take notice I have power over their blinde zeal, that if they do not for future desist in bewitching the people to believe lies, thou shalt then hear the same sentence pass upon them, as hath already passed upon thee.

Reason. Which of them will believe the sentence of thy Commission, unless thou couldst shew some present example either without or within, as the Prophet *Elias* did, to cause fire from Heaven, and stop the rain, that it rain not: Now if thy curse be true, how comes it that I do not finde it immediately within or without.

Faith. Thou art worse then the inhabitants of *Jerusalem and Judea, that believed in* John *that did no miracle, and yet was a Prophet, yea, I say, more then a Prophet; for as Christ said, among them that are born of women, there hath not risen a greater then* John *the Baptist*; and yet thou and thy teachers will not believe unless present vengeance fall upon thee: But know this, though the Pharisees *desired a sign from Christ, and none would be given them but the sign of the Prophet* Jonas; yet know this, he was Christ the Eternal God for all that; and though Christ rebuked *James* and *John*, in the saying, *Lord, wilt thou that we command fire from Heaven, and consume them, even as* Elias *did?* yet they were not for the future freed from the Eternal fire in their souls: So let me tell thee, and yet not I, but the Revelation of the Holy Spirit within me, though not presently, yet it shall flame within thee

Mat. 11. 11.

Mat. 12. 38.

Luke 9. 54.

thee as fire from Heaven, and that without end, till it consume all thy hopes of salvation, and thou shalt know and finde, that this sentence of thine shall shut the Heavens, and it shall rain no more showers of mercy or comfort in thy soul; so that I say though thou finde it not presently, thou shalt as surely feel it after death, as Christ is God the Eternal Father. And what if miracles did belong to our Commission, as they do not, in that ours is the Commission of the Spirit, so our sentence spiritual, thou wouldst no more believe then thou dost now, but rather call us Conjurers, unless the tenor of our Commission was as the two former, to execute present vengeance; and if it were executed once or twice, and not upon every occasion, thou wouldst be as much feared up in unbelief as thou art now.

If thy Commission were as real truth as *Moses* and the Apostles, and such a power did attend thine, as was in theirs, then I should as truly believe in yours, as now I do in them. *Reason.*

Ah blinde Soul, thou dost not know what is truth, and what not; for if thou didst, thou wouldst as really believe in me as in them: But from my Seedspring I tell thee, That thou, nor none of thy Seed, do really believe, that the Scripture is a true Record of the Transactions of Christ; thou mayest talk of it, and preach from it, but if thou were really perswaded in thy own soul, of the truth therein contained, then thou wouldst believe in us; for the Apostles writ of us, as *Moses* and the Prophets writ of Christ to come; and therefore if thou didst believe in them, that have nothing but a dead letter to prove them Commissioners, surely then thou wouldst believe in us that are living; and know this, if the Roman Authority had not established *Moses* and the Apostles Writings for Scripture, then it had been believed no more then ours; for thy Fathers, in the days of their lives, notwithstanding their miracles, did no more believe in them, then thou dost in us; and know this, the same power that attended them upon externals, doth belong to our Commissi- *Faith.*

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on in ſpirituals; and therefore as the Apoſtle had power in his Commiſſion to curſe either Angel or man, that did preach any other Doctrine, ſo we have the ſame power in ours.

Reaſon. What then, doth not their Commiſſion belong to us in theſe days ſucceſſively, as it did to them? what then is the meaning of thoſe Scriptures, where it is writ, *The Scriptures aforetime are written for our learning*: and again it is writ, Mat. 28. 20. *Teaching them to obſerve all things whatſoever I have commanded you, and loe I am with you always, unto the end of the world.*

Faith. From the Lord of Glory I tell thee, That neither of thoſe Commiſſions do belong to thee, or any of thy Seed, either by ſucceſsion or otherwiſe; for from my Seed of Faith I declare, That the Scripture was never written for the learning of any of thy Seed, though none living now preſent, do make it a more Idol for their own gain, then thy Seed doth: Though I have ſufficiently proved this point in the *Quakers Downfal*, yet from my well-ſpring within me, I tell thee, That as the Scripture was written by the revelation or inſpiration of Faith, ſo I know it was writ for the uſe of none, but the Believers of that Faith; which neither thou nor none of thy Seed are partakers of: For as *Paul* the great Commiſsioner, was the Penman of thoſe ſayings, ſo that Scripture that he ſpake of, was the writings of the firſt Commiſsion; *viz.* *Moſes* and the Prophets, which were written before his time, and ſo for the learning of him, and all that believed in his Doctrine, for our learning that are of the Seed of Faith, and for none of the Seed of Reaſon whatſoever, but for our learning: The word *Plural* includes all the Seed of Faith, with him were the Scriptures written; ſo the Commiſsions of *Moſes* and the Apoſtles were not written for the uſe of any of the ſeven Churches, but our Commiſsion alone; for as none underſtood the Commiſsion of *Moſes* and the Prophets, but the Apoſtles, ſo none now living underſtand either of the two former Commiſsions, but this our ſpiritual Commiſsion now in being; and therefore from my Seedſpring I tell thee,

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We onely are the Judges of the Scripture, whatsoever Reason, thy cursed Seed, pretend to the contrary, as now thou shalt hear an infallible Exposition of the other Scripture which thou hast quoted, which all besides our Commission, gives a false definition thereof; *Go ye therefore and teach all Nations, baptizing them in the name of the Father, Son and Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and loe I am with you always, even unto the end of the world:* Now from hence, all the seven Churches of thy Seed; *viz.* Papist, Episcopal, Presbyterian, Independent, Baptist, Ranter and Quaker, do suppose, that the extent of these words are in force to the end of this world; and therefore the Baptists have assumed the Apostles Commission as their own, when as if ye were not stone blinde, you may read as ye run, that this Commission was given to the twelve then living, and not to *Kiffin* and *Patience*, or any other Teacher of the Baptists whatsoever; for ye were not born many hundred years after, when this command was expressed, *And loe I am with you always, even unto the end of the world*; with you my beloved Disciples, and none other. Mat 28. 19, 20.

I cannot conceive from this Scripture, but there was to be a continuance of the Apostles Commission to the end of this World; and though there was none of the Commissioners left to give or invest the same power by imposition of hands, yet we having the same Spirit of God in us, although not in the same measure, yet may we not lawfully follow them as our patern, and as the Apostle exhorts, *Brethren, be followers together of me, and mark them which walk so, as ye have us for an ensample*; otherwise what should all the World have done, to have known God or Christ these many hundred years since, were not the Scripture written for our learning; and if the Scripture do not belong to all, then also the Law is void, and belongs to none; so then none would be condemned, as it is written, *I had not known sin, but by the Law*, and the Law makes sin exceeding sinful; so that if the Scripture *Reason.* Phil. 3. 17.

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do not belong to us, then vve are freed from the Lavv, ſo then for all thy curſe, I ſhall be as happy as thou.

Faith. In this laſt anſvver, I ſhall finiſh my diſcourſe as touching the truth and variety of theſe three Commiſsions, in that I have already ſo infallibly treated of them in the firſt Chapter of the *Quakers Downfal*, I ſhall no longer demur vvith thee upon this, but ſhall divide the heads of thy Queſtion into theſe particulars, and ſo exactly anſwer them as they lie in order.

1. That thou believes the Apoſtles Commiſsion is to continue to the end of this World.

2. That though all the Commiſsioners were dead that had power to inveſt another, yet thou having the ſame Spirit, though, as thou ſaith, not the ſame meaſure, yet thou believeſt thou mayeſt pray, preach, and baptize, from the letter, as they did.

3. Thou ſayeſt, if ye had not thus done, how ſhould the world have come this hundred years to have known God or Chriſt, Hell, Heaven, or Devil.

4. Thou ſayeſt, if the Scripture do not belong to thy Seed, then the Law doth not belong to thee, and ſo thou concludes all ſhall be happy as we.

1. Firſt, I declare, That the Apoſtles Commiſſion was to continue to the end of the World held forth in that Commiſsion; for this I know was the condition of thy Fathers the Jews, that did as really believe it blaſphemy, for Chriſt or the Apoſtles to put an end to the Ceremonial part of the Law, as now thou doſt that our Commiſsion ſhould put an end to all Formal Worſhip under the Goſpel: But however, I ſay unto thee, as Chriſt ſaid to thy Fathers, *Think not that I am come to deſtroy the Law and the Prophets, I am not come to deſtroy, but fulfil*; So I am come not to deſtroy the revealed tranſactions of the Goſpel, but to tell thee and thy Seed, that as there was to be three Commiſsions before the end of this World, ſo I know that every Commiſsion is a World in it ſelf, and to it ſelf; and when the Commiſsioners

ers dies, that commiſsionate World ends with them, otherwiſe thou mayeſt call God a lyar, to promiſe he would be with them to the end of this World, and many hundred years ago they are all dead, and yet this World remains; ſo that as I know the command was to none but them, and to hold no longer then the lives of them; ſo I know, that the beginning of one Commiſsion here below, is the end of another; as thou art not ignorant what overturnings here hath been in your Kingdom, to the admiration of the inhabitants, ſo are the Commiſsions of God, the beginning of one was the end of another, by which the infiniteneſs of the Divine Revelation in the Perſon of God, is the more admired, to behold the ſeeming contrarieties of theſe three Commiſsions, that one puts a period to the other, as a greater light clouds the uſe of the other; not but the Moon is a true light in her ſelf, but living in the light of the Sun, we have no need of the light of the Moon: So the Apoſtles light being more glorious then that of the Law, therefore no need of the Ceremonial part of the Law: So our light being far more glorious then that of the Apoſtles, therefore no need of the formal Worſhip of the Goſpel.

2. Secondly, ſeeing the beginning of one Commiſsion was the end of another, how then canſt thou plead for a ſucceſsion of the formal Worſhip in the Goſpel, after all the Commiſsioners of the firſt or ſecond Magnitude were put to death by thy Fathers? Now if onely the Apoſtles had onely been put to death, yet if *Timothy* or *Titus*, who were Biſhops or Meſſengers authorized by them, had been preſerved in the continuance of that Commiſsion, they might by the ſame power have continued the Biſhoprick, by their impoſition of hands upon another: If ſo, the effects thereof would not have produced ſuch blinde Lordly Biſhops with lawn ſleeves, caps, tippits, and ſuch like fopperies, as ever ſince hath continued; ſo that if thou wert not ſtone blinde, thou mightſt all along diſcern there was no ſucceſsion, conſidering the Divine Knowledge, and poor mean eſtates of

the true Biſhops, and the Humane knowledge, and lordly ragin of all the falſe Biſhops ever ſince, as it is not many years ago ſince the Roman Lordly Authority had the whole power in this Nation, as in all other places, though now of late from that great Monſter Biſhop, the Whore of *Babylon*, there hath ſprung ſix Sons or Generations, one from the loyns of another, yet each one refined more then his Father, as the Epiſcopal more then the Papiſt, the Presbyter more then that, and the Independent more then that, and the Baptiſt more then that, and the Ranter more then that, and the Quaker more then you all, inſomuch, that the Father hath diſowned the childe, as the childe now doth the Father; and yet the refineſt Son of them is but a Formal Worſhipper in the Goſpel, which when the laſt Son was begotten, or as it is written, *The laſt Angel ſounded, viz.* The Quaker, *then the myſterie of truth was revealed*; that is, our Commiſsion was given by voyce of words, from the mouth of the Lord Jeſus, as *Moſes* and the Apoſtles were; which ſpiritual Commiſsion of ours, doth aboliſh all formal Worſhip in the Goſpel, as the Apoſtles did the Circumciſion, with the blood of Bulls and Goats, and all ſuch traditional Ceremonies attending the Law; and therefore as I am a Biſhop or Meſſenger authorized in the power of my Revelation, confirmed by the Commiſsion of this laſt Witneſs: ſo being in the height of Revelation with them, I ſay, That your Praying, Preaching, Breaking of Bread or Baptiſm, is now of no more value then Circumciſion, or the blood of Bulls and Goats was in the Commiſsion of the Apoſtles; which circumſtances was of high prize and great value in the days of *Moſes*, though not regarded by the Apoſtles; ſo all formal worſhip of the Goſpel is highly eſteemed by thy ſeed, when by our Commiſsion it is forbidden, and not regarded, as before I have finiſhed my diſcourſe with thee, thou ſhalt hear, ſo that till then, have patience, that ſo I may proceed to the third.

But thirdly, thou ſayeſt, What ſhould all thy Seed have done, had it not been for the Commiſsion of the Apoſtles?

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As unto this I shall answer thee, As *the Disciples went all night a fishing, and caught nothing*, so thou hast all thy life time been enquiring after the true God by the light of another, and so hast not the knowledge of the true God, nor right Devil; but like a sloathful servant, hath hid thy talent in the letter of the Apostles; so that when death summons thee to give an account of thy Stewardship, then thou begins to trim up thy lamp, and findes therein no oyl, and then cryeth unto the wise Virgins, that is, the wisdom of faith, *Give us of your oyl, for our lamps are gone out*; but then all in vain will thy doleful cries be, for the Scriptures cannot help thee, nor we cannot help thee, and therefore thou must go to thy Prayers, thy Preaching, and Pharisaical Righteousness, to buy thy salvation, and they can do thee no good; so that now thou mayest see how thou hast deluded thy soul with anothers Commission, so that now those small hopes of comfort shall be taken from thee, which then the Scripture will condemn thee, and our Commission keep thee in utter darkness without end.

But as some of the high flown of thy Seed, endued with a notional light above their fellows, have replied and said, That they will believe no report of man, but onely wait upon God for the teachings of his Spirit, supposing thereby to finde eternal satisfaction, without the revealed report of his Messenger at all; and that because they finde a saying to that purpose, as it is written, *The Anointing which ye have received of him, abideth in you, and ye need not any man teach you, but as the same Anointing teacheth you of all things*; and in another place, *Ye shall not need every man to teach his neighbor, for ye shall all know the Lord, from the least to the greatest*: Now there is not any of thy Seed that understandeth these sayings were fulfilled in the days of the Apostles, as is confirmed by *Peter*, saying, *This was that which was spoken by the Prophet Joel, &c.* that God would send the Comforter, which did fill them full of the Holy Ghost, as there at large is recorded; but however thou canst not be-

1 John 2. 27.

Act. 2. 27, 28.

lieve this, yet in Revelation I tell thee, That if any such ever finde eternal happiness, it must be from the Commissioners of God, as from the mouth of *Moses* they received the Law, and by the Prophets the Rulers of *Israel* heard the Word of the Lord; and so in the two Commissions of the Apostles it is written, *How shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a Preacher? and how shall they preach, except they be sent?* So that faith in the true God, comes by hearing the report of his true Messengers, and without them, how shall we ever know or come to God; for I infallibly declare, That the Messengers of every Commission hath *the word of Reconciliation, Salvation or Damnation, committed to them*, as it is written, *We are Ambassadors for Christ, as though God did beseech you by us; so that we pray you in Christs stead, be ye reconciled to God, for he maketh manifest the savour of his knowledge by us in every place:* So that against all thy Seed I affirm, Whoever pretends to wait upon God, without the report of his Messengers that are sent by laudable voyce of words, they know not the true God, nor shall ever see the face of God at all; and therefore take notice, the onely Messenger of God told thee so.

Rom. 10. 14,15,16.

2 Cor 5. 19, 20.

2 Cor. 2. 14.

Fourthly and lastly, I say, Though the Scripture doth not belong to thee yet the Law doth onely belong to thee, and thy Seed; for had it not been for thy Seed of Reason, their had been no need of a Law given; but because of the enmity of thy Seed, against the Seed of the Woman, the Law was revealed to *Moses*, and by *Moses* given to the people of *Israel*, in consideration there was a mixture of Seeds, which caused divisions and rebellion against the contrary Seed; *viz.* [*Moses*, and that Generation,] therefore that obedience might be required of them by the grand Commissioners, to that end the Law was given to the universal body of *Israel*, that all *Israel* that was according to the flesh, and not the Spirit, might be made subject by the Law; that so upon their transgression,

transgression, they might receive the penalty of the Law; and therefore it is written, *The Law is not made for a righteous man, but for the lawless and disobedient*; for the ungodly and such like, which none of the Seed of faith once called are guilty of, but it is the daily practice of thy Seed, Reason the Devil, and therefore the Law was given to the Devil, which thou mayest read in *Chap.* 8. recorded at large what his form and nature is, how compleat and beautiful, how learnedly wise he is in naturals, that this is his Kingdom, and the Devil the King thereof. 1 Tim. 1.9

Chap. 13.

Shewing what the Law is at large, and in short, and whether any can keep the Law, and when he is said to keep the Law, and when not.

Reason. THou seemest to affirm, That the Law was given to the Seed of Reason, which thou all along hath said is the Devil; and if there had been no such Seed as Reason, there had been no need of a Law; by what rule then doth the Seed of Faith walk by, if the Law was not given to them as well as to our Seed, seeing both Seeds inhabits together, and those of that Seed have been as wicked as Reason.

Faith. As before thou hast heard me prove it, so now I affirm it, That the Law Moral, or the ten Commandments, was given to none but the Devil, that proud majestical Seed, the God of this World; for I must tell thee, if that wise rich Devil had not a curb to bridle them, there had been no living for the poor Devil of thy Seed, much less for the Seed of Faith to pass quietly by thee in the streets; were it not the Law doth say, *Thou shalt not kill*, thou wouldst murther me for declaring the truth to thee: But in that *the Law makes* Rom 7.7.

sin

ſin to be ſin, yea, and that exceeding ſinful, not onely the Gentile, but the Jew Devils alſo do, yea, are afraid to execute their cruelty beyond their bounds; though many of thy Seed do exceed it, yet the moderate Devil is fearful of it, ſaying, have a care what ye do to theſe men; as *Pilate* ſaid, *I finde no fault in him, nor no cauſe of death*; and ſo the Law wrought a terror in *Pilates* wife, ſaying, *Have thou nothing to do with that juſt man, &c.* inſomuch that *Pilate* took water and waſhed his hands before the multitude, ſaying, *I am innocent of the blood of this juſt perſon, ſee ye to it*; and therefore it is written, *That we may be delivered from unreaſonable and wicked men*, that live without a Law, of which many of the Gentile Devils are guilty of, onely a word and a ſtab; when as the Jew Devil is ſubject to the Law, he is reaſonable, in that he will moderately try the innocent by the Law; ſo that God ſaw good, the Devils ſhould have a Law to curb them, yea, torment them, and condemn them for ever.

Mat. 27. 19.

2 Theſ. 3. 2.

Now the rule that the Seed of Faith doth walk by, is, not by the Law, but by Faith, as it is written, *The Law of faith hath freed us from the Law of ſin and death*; though moſt of thy Seed do conclude themſelves believers, yet I ſay, that freedom onely belongs to a Commiſſion, and the believers thereof; as the Apoſtle includes all believers with him are free from the Law, and none other; *For Chriſt is the end of the Law for righteouſneſs, to every one that believeth*: And what though I have been a great ſinner, yea ſo great (murther excepted) that there was few beyond me; yet now being *waſhed, ſanctified, yea juſtified*, that I am now no longer *under the Law, but under Grace*, which none of thy Seed ſhall ever attain too, notwithſtanding they ſeek it with tears.

Rom. 8. 2.

Rom. 10. 4.

Reaſon. What then, do all believyrs of thy Commiſſion keep the Law, and not any of the ſeven Churches keep the Law as well as thou? What then doſt thou ſay of the Quakers, and many others, that are very moderate juſt men, inſomuch that none can tax them with the breach of any of the ten Commandments?

Faith

Faith. I ſay, in the experience of my Revelation, there is not any keeps the Law, but thoſe that are freed from the Law as aforeſaid; and ſure I am, there is none in the perfect Law of Liberty, but the Seed of the Woman; which Seed of Faith, doth run in the line of one Commiſſion to another; ſo that I can ſpeak for no more then I finde in the publique profeſſion thereof, not denying, but there may be here one, and there one ſcattered up and down, which if the report of our Commiſſion came but to the hearing of their ear, they would embrace it, as the reſt of our believers do: But truly, I ſpeak it, there are ſo few known, and not known, that there is not a hundred to ten millions of the contrary Seed, that will or can believe the report of a Commiſſioner as touching the true God; and therefore we may ſay with the Prophet, *Who hath believed our report, or to Whom is the Arm of the Lord revealed*; that is, the arm of Faith revealed: So few there was in every Commiſſion, that they were but a little, yea, and that a very little flock, in compariſon of the non-commiſſionate Churches: And whereas thou ſuppoſeth by the moderate carriage, and juſt dealing betwixt man and man, the Quakers, with many other of thy Prieſthood generation, may keep the Law as well as the believer of a Commiſſion; I ſhall moderately anſwer thee in that ſaying of *James*, *That whoſoever ſhall keep the Whole Law, and yet offend in one point, is guilty of all*: So that I ſay, though the Quakers of all the ſeven Churches, do neareſt keep the Law, yet in that they offend in the firſt command, they are guilty of all; for it is written, *Thou ſhalt have no other Gods but me*: Now, as aforeſaid, thou haſt heard me in the firſt and ſecond Chapters, that there is none of your ſeven Churches, Sons or Generations, but you have other gods, beſides Chriſt the onely God, ſome of you ſaying, God is a Spirit without form, and this Spirit God is within you; and others of you, will have no God but Nature onely; and the reſt of thy Babyloniſh brood, will have one Spirit to have three perſons: So that from the knowledge of the true God

Iſa. 43. 1.

Jam 2. 10.

Exo. 20. 3.

I tell

I tell you, all are guilty of the Law, though I acknowledge the Quakers exact walking, and therefore I love them, yet in that they are ignorant of the knowledge of the true God, which is life Eternal: I ſay, your Directories, forms of Prayer, the Creed, Baptiſm, breaking of Bread, and ſet days of Faſts and Thankſgiving, and ſuch like ſtuff, are not onely a breach of the firſt, but ſecond Commandment, all which have a *form of godlineſs, but not the power*: So that I ſay, they are no leſs then Idols, and graven Images of thy own invention, and therefore it matters not, though ſome of you keep all the reſt of the Commands, and not know the true God, thou art guilty of all.

Reaſon. Then if a man come to the knowledge of the true God, that is ſufficient, notwithſtanding he break all the reſt of the Commands; becauſe thou ſaith, Thet keeping of all the reſt is nothing, without he know that God which thou haſt revealed.

Faith. However, it is thy pleaſure to miſconſtrue me, in that thou knoweſt not the indwelling of truth in me; yet this is the thing I ſaid unto thee, That though any of thy Seed keep all the Commands but the firſt, in that they keep not all, they are guilty of all; for this I knovv, the knovvledge of the true God, leads forth a ſoul to keep all the Commandments of God; for in that I knovv him, therefore I love him, and ſo keep his Commandments, as it is vvritten, *If ye love me, keep my Commandments.*

Reaſon. What then, doſt not thou ſin, becauſe thou knovveſt the true God, and keeps his Commands? then I muſt ſay, thou art more righteous and perfect then any man upon earth; for it is vvritten, *If we ſay that we have no ſin, we deceive our ſelves, and the truth is not in us,* vvith ſuch like places.

1 John. 8.

Faith. Let me tell thee, if I ſin, I do not keep the Lavv, as it is vvritten, *Whoſoever commiteth ſin, tranſgreſſeth the Law, for ſin is the tranſgreſſion of the Law:* But in that I have knovvn the true God, vvhich Seed of God remaining in

1 Joh. 3, 4.

in me, I cannot sin, because I am partaker of the Divine Nature of God: Now if I should say, that I have no motions to sin, I should deceive my self, and the truth is not in me; for I knovv there is a great difference betvvixt a motion and an act; for it is to be understood, not he that thinketh a sin, *but he that commit teth sin is of the Devil*; as all thy Seed are at a loss as touching the mysterie of this secret, not understanding a motion from an act, and therefore thousands of thy Seed perish for want of knovvledge in that saying of Christ, *That whosoever looketh upon a Woman, to lust after her, hath committed adultery with her already in his heart*; Mat. 5. 28. from hence concluding, that if thou dost but lust after her, thou mightst as vvell lie vvith her, and soo too too many of thy seed do commit the act indeed; vvhen if thou hadst a discerning betvvixt a thought and an act, thou hadst not defiled thy soul, as it is vvri ten, *When lust hath conceived, it bringeth forth sin, and sin when it is finished, bringeth forth death*: Novv Jam. 1. 15. vvhile thy lust is a tempting, there comes a good motion, and frustrates that temptation, by vvhich means, that thou hadst intended, is not conceived (so no sin) indeed lust vvas burning in thy heart, but in that it came not to perfection, the lavv hath quenched the flame; for vvhat hath the Lavv to do vvith a heart-adultery, no, no it is no thought, but an act that breaks the Lavv, and what comes not within the bounds of the Lavv, be it adultery, nay, be it murther, if it lie onely in the heart, and be not acted, there can no Lavv condemn thee.

What is thy thoughts as touching the fourth Command- *Reason.* ment, as being changed from *Saturday* to *Sunday*? and vvhat is the reason why this Command vvas changed above all the rest? and vvhether this Sabbath, called, *The first day of the week*, is not according to the judgement of the Assembly of Divines, to continue to the end of the World, vvithout any alteration thereof?

It matters not me, vvhat grounds or principles of Religi- *Faith.* on your Assembly of Divines holds forth, as a Catechism to thy Seed; for this by Faith I knovv, and against men and

Angels affirm, That as the Commission of *Moses* ended in the Commission of the Apostles, so the Jewish Sabbath, with the rites thereof, ended in the Sabbath, or first day of the week of the Apostles: then know, as the Commission of the Apostles ends in ours, so we have power as the Apostles, to erect you a Sabbath suitable to our Commission, for know this, that one Commission is not tied in point of Revelation, to observe the former; but each Commission, according to its title and place, hath power in it self, to direct you what manner of Sabbath you are to keep; therefore observe the Sabbath of *Moses* Commission was in this nature as followeth; *viz.*

Remember the Sabbath day, to keep it holy, six days shalt thou labour, and do all thy work, but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattel, nor thy stranger that is within thy gate; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: Wherefore the Lord blessed the Sabbath day, and hallowed it.

Now this Sabbath thou wilt not own, but the First day, or Sabbath of the Apostles, which hath no such form in it, as the Sabbath of the Jews hath: And why the Sabbath of the Jews was altered, I tell thee, in that Christ the onely God, by his own power that day, had quickned death into life, as it is written, *In the end of the Sabbath, as it began to dawn towards the first day of the week, came Mary Magdalen, and the other Mary, to see the Sepulchre, and behold there was an earthquake; for the Angel of the Lord descended from Heaven, and came and rolled back the stone from the door, and sate upon it*: So this being the first day of Christs Resurrection, was a day of joy and gladness to the Apostles, in that it brought peace and rest to their souls, confirmed in their faith, that he was Christ the Son of God: Whereupon the Revelation of their faith led them forth to keep the first day of their Saviours Triumph over sin, hell and death, to be a day set apart

Mat. 28. 1, 2.

apart to assemble together, and contribute their benevolence for the refreshment of the poor members of that faith, as it is written, *And upon the first day of the Week, when the Disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight*; also, *Upon the first day of the Week let every one of you lay by him in store, as God hath prospered him, that there be no gathering when I come*: Now this Command being a day set apart in point of Worship; therefore as the Commission changed, so the Worship changed, and so of necessity it will follow, that the day must be changed: Therefore take notice, as this Commission was not to hold to the end of the World, no more ought that First day; for as I said before, every Commission hath power in it self in the vertue of its Revelation, to change its Worship suitable to its Commission; so a Commission hath power to change a day for that Worship: Now our Commission being spiritual, doth hold forth no manner or forms of Worship, *but the worshipping of God in Spirit and truth*: Therefore, I say, not onely the Jews Sabbath, but also the Apostles First day, in our Commission are void, and of no effect, as it is written, *He spake on a certain place of the seventh day on this wise, and God did rest the seventh day from all his works*: So the blessed of the Lord believing Christ to be God the Father, Creator of Heaven and earth, are entered into the perfect liberty of faith, which frees them from the lusts of the flesh, and so entered into peace and rest; by which not onely the Jews Sabbath, nor the Apostles First day, but every day is a Sabbath to the Elect of the Lord: Now in that the Priests of this World do know, that if the first should be as another day, then they would lose their hearers, and so in conclusion lose their tythes; therefore as Christ and the Apostles by the Jews were accused for breaking their Sabbath, so the Pharisaical Teachers of thy Seed, will condemn us for repealing the First day of the Week: But however, in the Authority of our Commission I declare, That every soul which knoweth Christ in his Form and Nature, the

Act. 20. 7.
1 Cor. 16. 2.
Heb. 4. 4.
Mat. 12. 1, 10.

Devil in his Form and Nature, hath entered unto his eternal Sabbath of perfect rest without end.

Reason. Let me but hear thy judgement as touching that saying of the Lawyer to Christ, *Master, which is the great Commandment in the Law?* Now Christs answer was, *That thou shouldst love the Lord thy God with all thy heart, and with all thy soul, and with all thy minde: this is the first and great Commandment.*

Mat. 22. 36, 37, 38.

And the second is like unto it, Thou shalt love thy neighbour as thy self: on these two Commandments hang all the Law and the Prophets: Now what manner of love is this, with which if we love the Lord and our Neighbour as our self, we keep the whole Law; but for my part, I know not the man that can love his neighbour as himself, and so none can truly love God.

Faith. My judgement is, That all the ten Commandments are according to the sequel of these words, reduced into two heads; and these two are comprehended, yea, fulfilled in this word *Love*, as it is written, *Owe no man any thing, but to love one another; for he that loveth another hath fulfilled the Law*: And true it is, when rightly considered, the efficacy of spiritual love, it is of so pure and holy a nature, that it cannot possibly do any impure or unholy thing, when it is moved to manifest it self according to its Divine Property, it naturally produceth all Heavenly excellency in the Elect of the Lord: Love delights to Lord over none, but be servant to all, and gives every one preheminence before it self; and therefore it truly *Honors its Parents*: Love is so far from envy, that instead of killing of any, it lieth down at envies feet to be killed of him, yea, it stayeth envy by its patience and meekness; and therefore saith *Paul, Our Weapons are not carnal, but spiritual*: Not a sword of steel, but a sword of love. Oh! the Revelation of faith teacheth his to slay none, but with love; nay, love is that Divine balsom, that it cureth all wounds made by envies weapons: Love is so sincere, *That it will not do that to another, that would not another should do to it:*

Rom. 13. 8

2 Cor. 10. 3, 4.

it: And therefore it will not *commit adultery*, nor wrong any, though it might have many an opportunity to defraud and cozen another; it will rather want, before it will *steal*: In this love there is no equivocation, it will not backbite, or stain anothers reputation, as it is written, *Love worketh no ill to its neighbour*, and therefore would rather die then *bear false witness against* either friend or enemy: Also this love is generous, full of pity and mercie, *That it cloathes the naked, feeds the hungry, visiteth the sick in prison, and out of prison*: Nay this love is so pure, that it enjoys it self no longer then it is doing good to others; and therefore it will not *covet his neighbours house, his neighbours wife, his man servant, or maid servant, his ox, or his ass, or any thing that is his neighbours*: so that I tell thee, there is none of thy seed, but for want of this love, breaks the Laws (and in some things therein confirms it by authority;) so that by this I love my neighbor as my self: Now my neighbours are the Believers of our Commission, that hath faith in our Revelation, as it is written, *Brethren, ye have been called unto liberty, onely use not liberty for an occasion to the flesh, but by love serve one another; for all the Law is fulfilled in one word, even in this, Thou shalt love thy neighbour as thy self*: For love is the fruit of the Spirit, so that all believers are neighbours, and therefore it is written, *Let brotherly love continue, love the brotherhood, love as brethren*: This loving our neighbour as our self, is life in death, as *John* saith, *We know that we have passed from death unto life, because we love our neighbours, or our brethren*: Now the great Commandment is, *To love God with all thy heart, and with all thy soul*: Now if thou canst not love thy neighbour that thou hast seen, how then canst thou love God thou never savvest: *For what I have seen and heard I declare unto thee*, that without knowledge their can be no love, and yet what vain repetitions thy Seed makes to a God ye know not: As I said before, so I say again, Though some of thy Seed keeps some of the Commandments, nay, if possible, keep all, yet in that thou art ignorant of the true God, and so Worship another God, thou art guilty of all.

Rom. 13. 9.

Gal. 5 13.

1 John 3. 14.

Chap.

Chap. 15.

Shewing whether Prayer doth not belong to all, and that by Prayer we may come to the knowledge of God, and whether it is our duty to make use of the Lords Prayer, or no.

Reason. THou seemest to say in thy last. That without the knowledge of God, no man can love God, and so all that he doth is sin: What then, shall not a man that is ignorant of God, pray unto God for knowledge of him? otherwise, how
Mat.6.9 shall a soul love God? and to that end, there are many Exhortations to prayer, and that especially the Lords prayer, which there we are taught the form and manner thereof, as it is written,

Our Father which art in Heaven, hallowed be thy
Luk.11.2. *name, thy Kingdom come, thy will be done, in earth as it is in Heaven: Give us this day our daily bread, and forgive us our debts, as we forgive our debtors, and lead us not into temptation, but deliver us from evil, for thine is the Kingdom, the Power, and the Glory for ever. Amen.*

As I have said before concerning the Sabbath, That every Commission in its time and place is to be considered, That according to their Revelation, so was their Worship; but I know the Revelation of the Apostles led them forth to prayer, and therefore in their Commission it was requisite, and their duty so to do: Also, the form of these words was directed to the Disciples, but none of thy Seed whatsoever, for I should blaspheme to say, That Christ uttered these sayings for the instruction of thy Seed, when he saith, your Father is the

the Devil, as it is written, *Ye are of your Father the Devil, and the luſt of your Father ye will do:* ſo that this Prayer belongs to none but the Diſciples; *After this manner therefore pray ye*; yea, ye the beloved of the Lord, and ſons of the Father, as it is written, *Becauſe ye are ſons, God hath ſent forth the Spirit of his Son, by which you cry, Abba Father:* Now were this ſet form to be uſed in theſe days, as I cannot finde, that to them to whom it was ſpoken, never made uſe of that form after; yet, I ſay, if it were, it onely belongs to ſons, who are believers of a Commiſſion; ſo that I ſay, it belonged to none but us, in that by the Revelation of our faith, we know the Father that is in Heaven, both in form and nature, and none but we; and therefore as we are ſons, and not ſervants, we can with joy and peace of conſcience ſay, *Our Father which art in Heaven*; whereas your Seed being but ſervants, and no ſons, may take ſhame and confuſion of face: as for a man of quality to have another mans childe in the market-place ask him bleſſing, and call him Father; What would his friends think of him? judge thou: So your Seed, that are baſtards, and not ſons, when you come in your publique Worſhips, what a babling you make, *thinking to be heard for your much ſpeaking*, when he hears you not, nor knows you not, neither doth he in the leaſt take notice of your faſts, nor your tears, they are all vain repetitions, of no more account then the barking of a Dog, or the wallowing of the Sow in the mire: From the Lord I ſpeak it, they are not.

Joh. 8. 44.

Gal. 4. 6.

Iſa. 1. 15.

What then, muſt we not pray at all, though we uſe not thoſe form of words? Yet I believe, as occaſion is offered, and as we are moved in our hearts, ſo we ought to pray: To that end, the Scripture holds forth a thouſand examples, of which I ſhall but inſtance one or two, *viz. Call upon me in the day of trouble, and I will deliver thee, and thou ſhalt glorifie me. Elias was a man ſubject to like paſſions as we are, and he prayed earneſtly that it might not rain, and it rained not on the earth for the ſpace of three years and ſix moneths.*

Reaſon.

Pſa. 50. 15

Jam. 5. 17

Ah

Faith. Ah blinde soul! What a hodge podge thou makest of Scripture, as to think that the sayings of *David*, and the prophesie of *Elias* and the Apostles belongs to thee, when I know thee the son of *Belial*, the Seed of the Serpent; and they the true Prophets and Messengers of the Lord, so had a command for what they did do, but thou hast no command, *to declare the Statutes of the Lord, or take his Covenant in thy mouth*; for all thy prayers are abomination, and such as thee God will not hear; and yet you cry that you are sent of the Lord, and thus and thus saith the Lord, when ye know not the Lord in his form and nature, and yet you would have his *Kingdom come*, when you neither know the nature of it, nor where it is, supposing his Kingdom is in this World, and yet he saith, *My Kingdom is not of this World*; then you pray, that his *will may be done on earth as it is in heaven*, and yet what in you lieth, you pray, that his will may not be done; for the will of God is, that all the Seed of Reason shall be damned, and none but the Seed of Faith saved, and yet you pray, that all may be saved, when it is written, *He will have mercy, on whom he will have mercy, and whom he will, he will damn:* So that you pray you know not for what; and then you desire God *to forgive you your trespasses, as you do forgive them that trespass against you.* Oh friend, were God as thou sayest, and that he should hear thee, then this I tell thee, instead of forgiving thee, he must of necessitie consume the best of you in a moment: As do but observe the transactions of thy Seed in these daies, you pray, fast, and weep, that God would forgive you, as you forgive another; well, according to your prayer, so it shall be, for instead of forgiving, you backbite, persecute, imprison, and put to death, even so shall ye be dealt withal; nay, you are of such a cursed Seed, that you will not shew mercie to them that have shewn mercie to you, you will not give them libertie, that when others had the day over you, they gave you your libertie: I speak this to the shame of thee and all thy Seed; and then you pray and cheat, you pray and tyrannize; you pray with your tongues,

Rom. 8. 13.

tongues, and murther with your hands; and yet such Hypocrites as thy Seed are most professors, and supposed most believers, and most pretended Saints, and most of you hopes to be saved; and yet, as I have said, ye are all of the Seed of the damned, and have no knowledge of the true God at all: So that from my Seed-spring I speak it, There is neither thou, nor the wisest Gifted head-piece of thy Seed, that can experimentallie say, that God ever heard any of your prayers; recollect your thoughts, either in publique or private, that ever God gave thee an answer to any petition thou requested of him: It may be thou hast found in thy soul more satisfaction one time then another, insomuch, that thou hast wept for joy; but deal plainly, didst thou ever hear God verbally speak with thee, as he did to the two former Commissions, and now in this our last (sure I am thou never didst;) and therefore minde what I say, all whisperings or inward movings of the Spirit, as thou calleſt it, are nothing else but Reasons imagination, that God hears thee, and answers thee; for alas, poor soul, though I know it is the Seed of Faith at certain times springing up, ravishing joys in believing the true God, not within me, but without me; yet this I know, God hears me not, and sure I am, if God ever heard any, he would hear me: but when I consider how vainly you are acted forth, to make use of an Infinite nothing, to do all things for you, it discovers what you are, *even blinde leaders of the blinde*: just as a horse in a mill goes round, even so do ye, beating the aire, as though ye had done something, when indeed ye have done nothing at all, as at the hour of death doth manifest; What praying and crying out, Lord save me, when in your health ye pretended assurance of salvation, and now at the point of death, ye know not what shall become of your souls; so that in truth I speak it, you are ever praying, and yet have never perfect assurance of what you pray for; as it is written, *ever learning, and never able to come to the knowledge of the truth*: Now though I never pray, yet my faith being in continual prayer, I have nothing to do at death, but yield up Isa. 1. 15.

my Soul to the power thereof for a moment, knowing that when *he appeare, I shall appear with him in endless Glory*, without the least let or doubt whatsoever; at which time, thou being in doubts and fears, calls upon a God that is no God; neither hast thou faith in what thou sayest, but a meer tradition that moves thee, when thou neither knowest what thou sayest, nor to whom thou speakest; but at the very time of prayer, thy heart is either plotting mischief, or coveting the riches, honour and glory of this world, and so contents thy self with vain lip-labour; as it is written, *These people honour* Isa. 29.13. *me with their lips, but their hearts is far from me.*

CHAP. 16.

Shewing whether there be any truth in the Faith of the Church of England, *expressed in the Creeds or Articles recorded.*

Reason. WHat dost thou conceive, or what is thy thoughts concerning the Faith of the Church of *England*, expressed in their Creeds, but especially that of *Athenasius?*

Faith. I shall in brief tell thee, That they are a rapsido of nonsense, yea, that which thy Seed calls blasphemy, as shall in these ensuing words appear; And that I may not be over tedious, I shall reduce them into three heads *verbatim* as they lie, provided thou wilt from the first of them, shew what is thy faith in them.

Reason. My Faith is this, *That we worship one God in Trinity, and Trinity in Unity, neither confounding the Persons, nor dividing the Substance; for there is one Person of the Father, another of the Son, another of the Holy Ghost, yet the Godhead of the Father, of the Son, and of the Holy Ghost is all one, the glory equal, the majestie co-eternal; such as the Father is, such is the Son, and such is the Holy Ghost, the Father uncreate, the*

Son

Son uncreate, and the Holy Ghost uncreate; the Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible; the Father eternal, the Son eternal, and the Holy Ghost eternal; and yet they are not three eternals, but one eternal, &c. so the Father is God, the Son is God, and the Holy Ghost is God, and yet they are not three Gods, but one God, &c. and so we are to acknowledge every Person by himself to be God and Lord, without which no man can be saved.

Before thou proceed any further, let me give answer to what thou hast already declared, and the remarkablest confusion therein contained, I shall pitch my discourse upon, which is; *Neither confounding the Persons, nor dividing the Substance*; for thou sayest, there are *three Persons, and but one God, their glory equal, their majestie co-eternal, all uncreate, all incomprehensible, all eternal, and yet not three, but one eternal*; Now let the wisest head-peice of thy Sect answer me from these words, Whether thou intends *the Father is God, the Son is God, and the Holy Ghost is God*, as in relation to their Persons, or their Natures; for let me tell thee, if thou believe them, as touching their persons, then know thou hast divided the Substance; as for instance, the potter of one substance, matter or earth, makes three vessels, now though these three be of one and the self same substance, yet they are divided, so not one, but really three, distinct in each form the one from the other: As thus, here is three ○○○, distinct in themselves, yet one like another, not onely in form, but nature also, in that they are all of one matter, so cannot disagree, though three, yet let thy Reason work which way it will, thou canst not make of these three one ○, in which single face or person, that intire nature that is unity in trinity, must be comprehended and contained in one single person alone, onely bearing the name of three titles, *viz. Father in the Creation, the Son in Redemption, and the Holy Ghost in Justification*: Without the true knowledge of what I have said, from my Revelation, I tell thee, thy faith shall perish eternally. *Faith.*

Reason. *I acknowledge every Person by himself to be God and Lord, and yet I say there are not three Gods, and three Lords; as thus, the Father is made of none, neither created nor begotten, the Son is of the Father alone, not made nor created but begotten, the Holy Ghost is of the Father, and of the Son, neither made, nor created, nor begotten, but proceeding, &c. and in this Trinity, none is afore nor after another, none is greater, nor less then another; but the whole three Persons be co eternal together, and co equal: So thus the Unity in Trinity, and the Trinity in Unity is to be worshipped; he therefore that will be saved, must thus think of the Trinity.*

Faith. O senseless Sot! as were thy Teachers, so art thou, as to imagine that one God should have three Persons, which is as unpossible, as for a mortal King to have three persons, and but one King; for this I know, though a King by generation may beget a son, yet that childe is not a father, but a son, so not one, but two; neither is the son equal with the father, though the next heir to the Crown: But however, this by Faith I know, the Son was the Father, neither made, created, nor begotten, as in the second Chapter is proved at large; for this know, if Christ was begotten, then he was created, so made; and if begotten, tell me who begot him, and where, and by what means Christ was begotten.

Reason. I know no otherwise, but as in the Creed I believe *Christ Jesus to be the onely Son of God, begotten of his Father before all Worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made for us, and for our salvation came down from Heaven, and was incarnate by the Holy Ghost of the Virgin* Mary, *and was made man, and was crucified under* Pontius Pilate; *he suffered, and was buried, and the third day rose again and ascended into Heaven, and sitteth on the right hand of the Father*; and I believe, as in the other Creed, *Christ was God of the Substance of the Father, begotten before the Worlds; and man of the Substance of his mother born in the World, perfect God, and perfect man, of a reasonable soul,*

ſoul, and humane fleſh, ſubſiſting equal with the Father, as touching his Godhead, and inferiour to his Father, as touching his Manhood; one altogether, not by confuſion of ſubſtance, but by unity of perſon: for as the reaſonable ſoul and fleſh is one man, ſo God and man is one Chriſt, who ſhall come again with glory to judge both the quick and the dead, which Kingdom ſhall have no end: And I believe in the Holy Ghoſt, the Lord and giver of life, which proceedeth from the Father, and the Son, who with the Father and the Son together, is worſhipped and glorified, who ſpake by the Prophets, &c.

What a knotty, gouty thred hath thy Seed ſpun, inſomuch, that therewith they have woven a web of linſey-woolſey ſtuff, ſufficient to cloath the Devil; as have but patience, and thou ſhalt hear what confuſed blaſphemy there is in theſe Creeds, held forth to be the Faith of the Church of *England*, without which thou ſayeſt, no fleſh can be ſaved. That thou mayeſt for the future take notice of thy ignorance, I ſhall reduce them into three heads, and ſo anſwer them directly, as I ſhall quote them in their order: *Faith.*

1. Firſt, *Thou believeſt as thou haſt expreſſed, That Chriſt was God of the ſubſtance of the Father, begotten before the Worlds; and Man of the ſubſtance of his mother born in this World.*

If this by thee were rightly underſtood, I ſhould not need to expound them any other then *verbatim* as they lie; but in that I know thou intends the Father, as he was a Perſon, got his Son a Perſon alſo; therefore from the Authority of our Commiſſion, I ſay, Thou knoweſt not how the Father came in being to be God, much leſs then, how this Son was begot by the Father; for the word *Begotten* doth imply, firſt the Father begetting. 2. The matter conceived. 3. The formation of this conception into a perſon like his Father; for this I know, no childe can be begotten, without a diſſolution of ſeed, which ſeed muſt firſt dye, before it can quicken to a new life, which life will produce a form like its ſeed; now this could not be in the Father, didſt thou but with me, know *Anſw.*

what

what the Nature and Person of the Father was before the
Heb 9.14 World, *That is the Godhead was offered unto death, through the Eternal Spirit*; So from my Revelation of Faith, I say, The Eternal Spirit, according to its own word and pleasure, cloathed it self with a Divine, Heavenly Substance, in the proportion and linaments of a man, whose person was more bright and glorious then the Sun, softer then Doun, and swifter then thought: So that I say, this was the substance the Fathers person then consisted of; and against men and Angels I affirm, that there was no person before the world, but the Father onely; neither could he beget a Son, until he dissolved his Divine substance into seed in the womb of *Mary*; by which dissolution, the Father begot or conceived himself into a Son of flesh, blood and bone: For this by faith I know, that the person of the Father was capable of transmutation into the form of flesh, though now he is not, having taken upon him the form of flesh, in fulfilling that promise,
Gen.3.15 saying, *The seed of the woman shall bruise the head of the Serpent*; which was no other, but the Eternal Father was to be born of a woman, with flesh, blood and bones; so that it was not the Father begot a Son, but the Father became a Son, as the Prophet *Eliah* by Revelation clearly unfolds, saying
Isa.9.6. unto us, *A childe is born, unto us a Son is given, and the Government shall be upon his shoulder, and his name shall be called Wonderful Counsellour, the mighty God, the everlasting Father, the Prince of peace*; and then it is written, that the Word or Eternal Spirit that formed it self, as aforesaid, *that Word became flesh, and dwelt among us*; and saith *Paul*, *The*
Joh. 1.14. *Godhead dwelt in Christ bodily*; so that it is clear, as in the second Chapter is infallibly proved, that the Father begot no Son before the Worlds, but the Father in time became a Son himself, and that not in two persons, but one person alone.

But then what wilt thou do with these Scriptures, where it is written,

Thou

Thou art my Son, this day have I begotten thee; also it is said, *We beheld his glory, the glory as of the onely begotten of the Father*; and again it is said, *Unto which of the Angels said he at any time, Thou art my Son, this day have I begotten thee*; and again, *No man hath seen God at any time, the onely begotten Son, which is in the bosom of the Father*: He hath declared him also, it is written, *I will be to him a Father, and he shall be to me a Son*: Now if Christ was not begotten of his Father, why or wherefore should the Apostles Revelation declare, that Christ had a Father, and was begotten by him? *Reason.* Psal. 2. 7. Joh. 1. 14. Heb. 1. 5. Joh. 1 17.

As I have often told thee, so I say again, What hast thou to do with Scripture, our Commission being the onely Interpreter thereof, thou not believing the report therein, was damned: Yet for the further satisfaction of the hearers that shall believe this, I shall declare, that the Apostles in their Commission was not to know Christ any further or otherwise, then onely a Son begotten by his Father, and that for them in their time was sufficient, as the Son himself expresseth, *All things that the Father hath made known to me, I have made known unto you*; also *Paul* declares, *He that confesseth with his tongue, and believeth with his heart that Christ is the Son of God, shall be saved*: Though now in our Commission it is not sufficient, in that our Revelation leads us infallibly to believe Christ was and is the Everlasting Father, Creator of Heaven and earth, as by Scripture is confirmed, *All things were made by him, and without him was not any thing made, that was made*: So that Christ as he was the Father, was the Creator of all things, whether in Heaven or earth; as is manifest in that intricate Revelation of *Paul*, which he wrought in Christ, when he raised him from the dead, &c. Who can tell but our Commission, who raised Christ from the dead, was there any other God or Father, but what was within *Faith.* John 15. 16. Eph. 1. 20.

him

John 10. 18. him, that raised him from the dead; as he saith, *I have power to lay down my life, and I have power to take it again*, as in the third Chapter is shewed at large: And who should set him at the right hand of the Father, but the Godhead power within him, that enthroned him *far above all principality, and power, and might, and dominion, and every name that is named, not onely in this world, but that which is to come*; insomuch, that Christ by his death hath conquered himself, to be head over all things: And what is that which so highly promoted him above all, even his Spiritual body, *the fulness in which was that which filled all in all*: So that I say, That Father which Christ so often called upon when he was on earth, I say, if it had not been his creature *Elias* commissionated in Glory, then Christ could have made nothing nor by his own power have quickned himself to life again: Nay, I say, if Christ had a real Father that had begotten him, then Christ could not have had the preheminence in power, name, and been the chief head, in that the Father is above the Son: But however, let blinde Reason think what it will, from an infallible Spirit I say, that *Elias* was his Deputy-Father, and so at Christs ascension was to give up his Authority and Commission to Christ the Eternal Father, from whence he received it.

2. Secondly, *Thou believest God a reasonable soul, perfect God, and perfect man, &c.*

Answ. In answer to which, from the Revelation of Faith, I tell thee, is the greatest blasphemy that by man can be imagined, as to consider the nature of the two Seeds; *viz.* Faith and Reason: First, as in relation to their Satisfaction. Secondly, their power.

First, What Divine satisfaction could there be in God, if there were the least spark of Reason in him. I knowing in Reason, there is no real satisfaction whatever, it being a seed, though as pure as in the Angels, yet it is altogether unsatisfactory in it self, as hath been proved in the Reprobate Angel, he being left to his pure Reason alone, was brought to aspiring

aſpiring confuſion, if poſſible to unthrone God, and all creatures made by him, as at large in the fourth Chapter is proved; vvhich if the nature of God vvere but pure Reaſon, then might the Reprobate Angel have kept his ſtanding, and the reſt of the Angels have had full ſatisfaction in themſelves, vvithout any ſupply from God at all, vvhich in the fourth Chapter thou haſt heard to the contrary: And therefore if the Nature of God vvere pure Reaſon, he could have no ſatisfaction in himſelf, but from another, and ſo in concluſion, there muſt be ſome above God, to ſatisfie God: Therefore from that God vvho is a body of living Faith, I ſay, Curſed is that ſoul, vvho believes God to have the leaſt motion of Reaſon in him; nay further, in the povver of our Commiſſion, I ſay, there is no creature believing God a reaſonable ſoul, that ſhall have true peace here, or glory hereafter; as is confirmed in theſe Scriptures, *Being juſtified by faith, we have peace in God*; and again, *Let us draw near with a true heart, in full aſſurance of faith*; and, *Without faith it is unpoſſible to pleaſe God:* I ſay, if God had but a reaſonable ſoul, vvhat matter for faith; for by reaſon vve may have peace in God, and in reaſons belief thou mayeſt pleaſe God: But alas, poor blinde ſouls, for vvant of this precious ſeed of faith, thou canſt not knovv God in form and nature, ſo not believe him as he is.

Rom. 5 1. Hebr. 10 22. Heb. 11 6.

2. Secondly, as there is no ſatisfaction, ſo there is no povver in reaſon, as there is in faith; as it is vvritten, *I ſay unto you, if ye have faith as a grain of muſtard ſeed, ye ſhall ſay unto this Mountain, Remove hence to yonder place, and it ſhall remove, and nothing ſhall be unpoſſible to you: By faith God framed the Worlds, by faith* Abels *ſacrifice was accepted with God, by faith* Noah *was warned of God, by faith* Sarah *believed, by faith* Abraham *offered up his ſon* Iſaac *by faith* Moſes *refuſed to be called the ſon of* Pharaoh, *by faith fire was quenched the Lyons mouthes ſtopped, the priſon doors opened.* So by faith I knovv, that Chriſt is the Everlaſting Father; by faith I knovv, the ſoul of Chriſt is all faith, and no reaſon; by faith I knovv, it vvas his pure

Mat. 17. 20. Heb. 11.

Soul, or Godhead Father in Christ that dyed, and by his own power quickned himself again by faith. I know, that God in this our last Commission, spake to *John Reeve*, as he spake to *Moses* and *Paul*: O what a powerful Seed is faith! that kills sin, kills the Devil, yea, kills death nay, what a high gloss doth the Lord of glory stampupon faith, and not so much as taking notice of reason at all; and yet blinde reason the Devil, will have God a reasonable soul: O! if not for fear, yet for shame, desist thy damned belief, and from me observe, the Soul of Christ is all Divine Heavenly faith, which none shall know what God in his Form and Nature is, but he whose faith is Lord over reason in this life.

Reason. If the Soul or Nature of God be not pure reason, how comes it then that God saith, *Come now, let us reason together, saith the Lord? &c.* which if his Nature, as thou saith, were all Divine, Heavenly faith, and not reason, I conceive God could not have reasoned the case with them.

Isa. 1. 18.

Faith. O the gross darkness of reason, that cannot understand, that it was not the Lord from his own mouth that reasoned the case with them, but the Prophet *Isaiah*; for this by faith I know, that God never reasoned with any, but the Commissionate Prophets, whose Seed is of his own Nature, and in the vertue of that Commission, are Ambassadors in Gods stead, to reason the case with them; for this I know, that faith can take up the words of faith, though faith speaks powerfully and infallibly, when as reason speaks but dubiously and doubtfully.

Reason. Is it not strange, that reason should be the Governour of this World, as thou hast formerly expressed, and hath by its wisdom erected things in such a glorious form and order, as now they are, and yet should not be a Seed satisfactory in it self? How comes it then, that the Governours thereof taketh so much delight and pleasure in this World, if man were not satisfied in the affairs of his life? surely I cannot see, but there is as much satisfaction in reason, as in faith; for I conceive, men endued with reason, have more content then men endued with faith.

Now

Faith. Now thou hast raised an Objection, that thy experience may silence thee, in the various transactions of this bloody World, that the mutability thereof floweth from the nature of that Seed reason; as instance, the grand mutations of thy Kingdom: When you had a King before, you were not therewith satisfied, but cryed out, no Bishop, no King, and through much bloodshed, you attained reasons desire (for know this, faith will shed no blood.) and therefore observe, it is the Seed of reason divided against it self; and then reason hunted the King like a Patridge, till you had your desire accomplished; and when you got victory over the Kings Army, then the Bells rung, and Bonfires made, yea, days of thanksgiving kept for joy, and now you are unsatisfied for a King again, and reason improved all its subtilty to attain its desire, and then for joy of that which formerly it killed, the bells rung, the fire flamed, oathes were sworn, and healths were drunk, till you could not stand, to the destruction of your own souls; and therefore, I say, there is no satisfaction in reason, let it be never so rich or great in this its Kingdom, that it is cloathed with crowns of Gold, and deckt with Pearls and Diamonds, and attendee with variety of Servants, yet in all this reason is not satisfied, but sometimes it would enjoy more honour and joys of this World, and then it is afraid it shall lose all its honour, pleasure and delight that it formerly enjoyed: So that I say, there is not from the King upon his Throne, to the Beggar in the straw, whose reason is Lord over faith, that hath any true satisfaction at all: For alas, *Solomon*, the greatest of all, found no real content, but cryed out, all that he had enjoyed was vanity: So that reason in the purest sense, is compared to *the bottomless pit*, that hath no end of its imagination; and yet such Devils as thee, will have God a reasonable Soul, when in my Revelation thou hast heard, there is no durable satisfaction at all in reason, but faith alone: for faith hath a foundation, and can limit it self to a small compass, yet be really contented without the glory of this World at all, knowing this is but mortal, and must

periſh in the deſire thereof; and therefore faith is ſatisfied in that it lays holds on that which is Immortal, Eternal, and ſhal never periſh, no more then God himſelf: ſo that for all thy Kingdom, with the glory here below, my faith will have nothing to do with thy powers, thy trading, thy great joy and delight, in that they muſt all vaniſh as the ſmoak in the ayre, for the delight of my ſoul is in that glory and riches on the other ſide of death, which is eternal, and ſhall never periſh world without end, which neither thou nor none of thy Seed ſhall never ſee, nor in the leaſt meaſure enjoy. But then,

3. Thirdly, *Thou believeſt in the Holy Ghoſt, the Lord and giver of life, which proceedeth from the Father, and the Son, who with the Father and the Son, is worſhipped and glorified, &c.*

Anſw. As unto this, I know thou haſt no ground in Scripture to prove the Holy Ghoſt a perſon, though they are recorded in your Creed three perſons, and one God: Yet by faith, I ſay, as I ſaid before, there never was, is or ſhall be, but one Perſonal God, even Chriſt Jeſus alone, bleſſed for ever, as onely thoſe who believe my Revelation, can with me underſtand, that the Holy Ghoſt was the Eternal Spirit, or inviſible Soul of Chriſt, as it is written, *The Holy Ghoſt ſhall come upon thee, and the power of the higheſt ſhall overſhadow thee*; yea, that was the Holy Ghoſt, or inviſible Soul of Chriſt, which diſſolved into ſeed, there dyed in the womb of *Mary*, and quickned it ſelf into a ſon of fleſh, blood, and bone; yea, the Holy Ghoſt remained with him, and in him all the time he was upon earth; yea, that was the Holy Ghoſt, or Eternal Spirit, that dyed in the grave, for they ſignifie both one and the ſelf ſame thing, as it is written, *The Spirit of God deſcended upon him like a Dove, ſo the Holy Ghoſt deſcended upon him like a Dove:* So that take it which way thou pleaſeth, the Holy Ghoſt, or Eternal Spirit, which is the Godhead Father, vvas in no Perſon of its ovvn, but the Perſon of Chriſt onely.

Iſa. 43. 10, 11.

Luke 1 35

From

From thoſe Scriptures thou haſt quoted, I underſtand, that the Holy Ghoſt vvas not in the perſon of Chriſt, but in Heaven a Perſon of its own; as it is clearly recorded, and the *Holy Ghoſt deſcended in a bodily ſhape like a Dove upon him, and a voyce came from Heaven, which ſaid, Thou art my beloved Son, in whom I am well pleaſed*: And ſo in the reſt of the Evangeliſts it is written, *That the Heavens were opened unto him, and he ſaw the Spirit of God deſcending like a Dove, and lighting upon him*: So that I do not deny, but that the Spirit and the Holy Ghoſt is both one, yet I cannot believe, but that the Holy Ghoſt is in a form or ſhape of its own, and that in Heaven, when Chriſt was upon earth, as it written, *The Holy Ghoſt deſcended from Heaven upon him*; And beſides, it is clear, that Chriſt had a Father then in Heaven, that ſent the Holy Ghoſt, and ſaid, *Thou art my beloved Son, in whom I am well pleaſed.* *Reaſon.* Luk. 3. 21.

In anſwer to this, I ſhall unfold this deep ſecret, which none of thy Seed can ever underſtand; yet that it may be recorded for the bleſſed ſeed of faith, that ſhall hereafter believe in our Commiſſion, I infallibly declare, That there is a Holy Ghoſt, as alſo a gift of the Holy Ghoſt. *Faith.*

But before thou ſpeakeſt of this, I deſire, if thou canſt, remove this great ſtumbling-block, What Father this was that ſaid, *Thou art my beloved Son, in whom I am well pleaſed*? and if *Elias*, as thou haſt at large treated with me in the third Chapter, then tell me by what Authority could *Elias* call Chriſt his beloved Son; and why did Chriſt make uſe of his Creature, to call his Creator Son? ſurely it cannot be *Elias*, that ſhould aſſume ſuch a prerogative to call Chriſt Son, but it muſt be God the Creator of all things, that did call Chriſt his beloved Son, otherwiſe Chriſt would never have ſo ſeriouſly and confidently have called *Elias* his Father. *Reaſon.*

As I have formerly ſaid, ſo I ſay again, That herein conſiſts the infiniteneſs of Eternity, that he could become time, yea, ſo far deny and abaſe himſelf, as to be protected by his Creature; for as it is written, *In all things he became like unto* *Faith.*

to

to us, sin onely excepted: not like unto the seed of reason, but the seed of faith; yea, he was like unto his Prophets and Messengers in point of Commission; for though Christ, as he was God the Father, gave all Commissions, yet now from *Elias* he took a Commission himself, and for that end and purpose, before he took his journey in the flesh, as in the third Chapter I have declared, wherefore he took up *Elias*, that he might present the very place and authority of God, as when God was there himself, *Elias* being the Seed of his own body, he could trust him, when he could trust none of the Angels, and

Heb 2.16. *therefore he took upon him the seed of Abraham, and not the nature of the Angels*: Now having taken him up into glory, in that his time was nigh that he must fulfil his promise to the seed of *Adam*; I say, he commissionates *Elias* with Authority, Power, and Majestie like himself (creating excepted) to take care of Christ the onely God, in this his difficult journey, by which Authority, *Elias* had full power to protect Christ in his infancy, and confirm his Revelation, both in Doctrine and Miracle, and to call him his Son, as Christ was to call

Mark 15 34,35. *Elias* his God and Father, as at his death he acknowledgeth, *Elias, Elias, my God, my God, why hast thou forsaken me?* Which some of them that stood by, understanding his language, said, *behold, he calleth Elias*; which none but the true believers of our Commission can understand, and therefore must perish for want of the true knowledge of this: So that from the Revelation of faith, I say, herein was the infinite wisdom of the Godhead made manifest, in Christs Humility, that although he was the Creator, *yet he took upon him the form of a servant*, and in the place of his glory, authorized his Creature *Elias* as a Father: Though the Scripture intricately prove this, yet who but the Elect of the Lord can believe this, that *Elias* had power to send down gifts of the Holy Ghost, in what form he pleased, to commissionate Christ the giver of all Commissions, and yet the Eternal Spirit or Holy Ghost was in the Person of Christ alone.

Let

Let me but ask thee this once, and I ſhall trouble thee no longer; that is, let me hear thee diſcover thy thoughts, betwixt the Holy Ghoſt, and the gifts of the Holy Ghoſt, whether it be a Perſon of its own, or onely in the Perſon of Chriſt alone. *Reaſon.*

As I ſaid before, ſo I ſay again, That if the Holy Ghoſt had a Perſon of its own, ſo the Lord and giver of life, then its Perſon muſt be in the form of a man, ſuitable to the perſon of Chriſt, in that it is the very nature of Chriſt, ſo every Nature hath its own form, ſo the form of Chriſt; but that which deſcended upon Chriſt, was not the Holy Ghoſt, but the gift of the Holy Ghoſt; for, as I have ſaid before, Chriſt who had the Holy Ghoſt in him, inveſted the gift thereof upon *Elias*, that ſo *Elias* might protect and preſerve Chriſt in his non-age, as aforeſaid; ſo that, I ſay, the eſſence of the Holy Ghoſt is inherent in Chriſt alone, from whence the gifts or influence of the Holy Ghoſt flows; for by my Revelation I know, that when Chriſt aſcended to his Majeſtie on high, he ſate down on the right hand, which ſignifies, that *Elias*'s power and authority was ſurrendred into the Perſon of Chriſt alone; ſo that after that, all the gifts or influence of the Holy Ghoſt came from Chriſt, as it is written, when Chriſt was aſcended to glory, then he fills the Apoſtles full of the Holy Ghoſt, which then appeared in the form of a Cloven Tongue, and not in the form of a Dove: So that it is clear, though the Holy Ghoſt be one intire Divine inviſible life in Chriſt, yet take notice, the gifts thereof are divers, ſo that the gifts of the Holy Ghoſt hah various forms, though the Holy Ghoſt hath no form but man, and that Chriſt alone: And therefore minde the groſs darkneſs of all thy Seed in their Creeds, as though the Holy Ghoſt had a Perſon of its own, ſo the Lord and giver of life, when it is written in divers places, *That Chriſt is the way, the truth, and the life: I am that bread of life, he that believeth on me, hath everlaſting life*; and in his ſaying to the woman of *Samaria*, *But the water that I ſhall give him, ſhall be in him a well of water, ſpring-* *Faith.* John 4.

ſpringing up to everlaſting life: So that the Holy Ghoſt muſt needs be in Chriſt, in that Chriſt is the giver of life; and yet ſuch blinde reaſon as thee, will have the Holy Ghoſt in a Perſon diſtinct from Chriſt, the Lord and giver of life, when to thy ſhame thou heareſt, that Chriſt alone is *the Reſurrection and the Life, inſomuch, that he that believeth in Chriſt, though he were dead, yet ſhall he live*: So thus much in confutation to the authors and believers of of thoſe Creeds: Yea, from the Revelation of my Faith I infallibly againſt Angels, and all thy Seed of Reaſon conclude, That ſo many of them ſo living, and ſo dying in the belief thereof, ſhall with thee periſh eternally; Yea, in the Vertue of our Commiſſion, I ſay, there is no God that can or will deliver thee or them to all Eternity.

John 11. 25.

A
DIVINE PROSPECT.

FOr the Elect of the Lord, that after our departure, ſhall come to the belief of this our laſt Commiſſion, though ye knew us not in our life time, yet you have the Revelation of faith left upon record, by which you will be ſupported, in believing *John Reeve* and *Lodowick Muggleton*, the laſt Commiſſioners that ever ſhall appear in Reaſons Kingdom; as alſo, that I am the onely Biſhop or Meſſenger in Revelation, bearing witneſs againſt all Gain-ſayers, to the truth of this Spiritual Commiſſion now in being, and ſo to remain till time be no more on this ſide of death; then, and at which day it ſhall be made manifeſt, that we, and onely we, were the laſt Meſſengers of Jeſus Chriſt, who at the day of Reſurrection ſhall aſcend to glory in the publique view of our Enemies, as alſo all other believers who credited our report, not weighing their lives unto death: Which when we, and all that knew us, are in ſilent duſt; then, I ſay, our Revelation will be in great eſteem by the next generation of faith ſucceeding: And therefore that there may be no diviſion among you, from the Lord of Glory, I reminde you of theſe enſuing Propoſitions, they being a breviate of all the chief heads that my Revelation hath reduced from the Commiſſion:

1. You are to believe, There was to be three Commiſſions before the end of this world, thus recorded, *The Spirit Water, and Blood, and theſe are the three that beareth witneſs upon earth* 1 John 5.8.

2. It is to be believed, That a Commiſſion is given forth by

laudible voyce of words, to the hearing of the ear, from the mouth of the Lord Jeſus in the higheſt Heavens.

3. It is to be believed, That who ever pretends a Commiſſion, not being one of theſe, are real whimſies, notions, yea, lies, and no truth.

4. It is to be believed, That though a Commiſſion conſiſt of few words, without encreaſe, yet their Revelations are various, and encreaſeth daily.

5. It is to be obſerved, That the two laſt Commiſſions are not to offend or defend in point of Externals, but either active or paſſive to yield due obedience to King, Governor, or any other Magiſtrate whatſoever.

6. It is to be believed, That no Commiſſion ought to be obedient to any formal Diſpenſation, but in their time or place, hath power to curſe either Angel or man, that in oppoſition thereof ſhall hold forth other Doctrine.

7. It is to be believed, That neither of the two former Commiſſions, was to underſtand what God in his Form and Nature was in the Creation, as this our Commiſſion doth.

8. It is to be believed, That our Commiſſion alone doth underſtand how this God and Father, after intelligence given to *Mary* by the Angel, deſcended from heaven as ſwift as thought, into the womb of *Mary*, and there diſſolved his immortal body into ſeed, and from thence quickned himſelf into a mortal body of fleſh, blood, and bone, ſo called a Son.

9. It is to be believed, That the Eternal Father, now become a Son, had the Supreme power within him, that quickned his Godhead, being perfectly dead in the grave, to life again, without the help of either Father, God, or Spirit, without him whatſoever.

10. It is to be believed, That the Prophet *Elias* in his tranſmutation, that nature of faith in him became a chariot of fire, ſo ſtruck out the groſs Elements, *viz.* Water, Earth, and Aire, and in that fiery faith of his own, aſcended to glory, to repreſent the Perſon of God, while he took his journey in the fleſh.

11. Alſo it is to be believed, That our Commiſſion alone, in the

the Revelation thereof, hath the true knowledge of these things; as also, what the form and nature of the Angels are, of what they were created, and wherefore created, and what was the cause of the Angelical fall above the rest, and why, and wherefore he was cast into this world in the presence of *Adam* and *Eve*.

12. It is to be believed, that never any but our Commission, knew that it was that said Angel, that in his whole form entred the womb of *Eve*, and there dissolved into Seed, and conceived into flesh, blood, and bone, by which *Eve* was deceived, so called a Beast, Serpent, Tree of Knowledge of good and evil, that so none of that Seed might understand, what it was, and how it was *Eve* was deceived.

13. It is to be understood, That none but our Commission knows, that this dissolution of the Angel in the womb of *Eve*, became *Cain* the first Devil, and Father of all the damned.

14. It is to be believed, That there never was, is, or shall be any other Devil but men and women, and that for the most part he is the comeliest of all other of that form.

15. It is to be believed, That none but our Commission knows, that the souls of both Faith and Reason, are mortal ever since the fall of *Adam*, and shall dye and rot in the grave till the day of Resurrection; and that though dead five thousand three hundred years ago, yet at the day of our glorious Gods appearance, each seed or soul shall arise with bodies suitable to their natures; that soul or seed of faith that believed in our Commission, shall ascend to meet its Saviour in the ayre; and that soul or seed of Reason that despised our Commission, shall arise a spiritual body upon this earth, tormented to all Eternity.

16. It is to be believed, That the Kingdom of glory, where Christ the onely God, his Elect, Saints and Angels, doth and shall inhabit to all eternity, is non-globical, where God and his mighty Angels can at their pleasure with their bodies, fly as swift as thought, ten thousand miles in a moment, and when he pleaseth, God can stand, sit, lie, in as narrow a compass as

my ſelf, for none but our Revelation knows, that there is an immortal Earth, Sea, Fiſh, Fouls, Beaſts, Hearbs, Trees. yea, all things immortal, glorious there, as they are mortal, deformed here; and all this for the contemplation of God, his Elect, Saints and Angels, to whom let all ye that have, or ſhall have belief in our Commiſſion, ſo living, and ſo dying in the truth of our Revelation, ſing praiſe, glory, and honour, that ye ſhall ſee and enjoy what now ye do believe, as touching our Commiſſion.

17. It is to be believed, that certain men and women have, and will, ſeeingly come to the belief of our Commiſſion inſomuch that they have rejoyced in it, contended for it, yea, have ſaid, they deſired to depart this life in the belief of it; and yet being according to birth, the ſeed of Reaſon, and not the ſeed of Faith, in time of perſecution, riches, glory, and honour of this world, fell away to their eternal perdition; as I could name ſome, but wo, wo, for as ſure as Chriſt is God, they ſhall never ſee that glorious Kingdom aforeſaid.

18. And laſtly, it is ſeriouſly by you to be obſerved, That by believing the truth of what I write, you will finde great ſatisfaction when I am taken from you, that as this is the laſt Commiſſion, ſo the, the, the truth (yea, the onely truth) that ſhall remain to the end of this bloody, unbelieving world, to reminde you of this one thing, that it is not to be expected many to come to believe a Commiſſion, as to a notional diſpenſation; for in the two former Commiſſions, they cryed out, *I am of a Tribe, one of a City*; ſo few in their Commiſſions, that the Prophet *Elijah* ſaid, *I, even I onely am left, and they ſeek my life to take it away*; and then ſaith *Iſaiah*, *Who hath believed our report, and to whom is the arm of the Lord revealed?* So few, that in the time of Chriſt, at his ſayings, they were ſo hard to be underſtood, that there fell away 70 at one time, nay, none ſtuck to him but the Apoſtles, and a few more: And then in the ſecond Commiſſion there was ſo few that really believed, that ſometimes *Paul* had but two or three ſtood by him in the faith: And now in this our laſt, they are

ſo

ſo few, that they are not worth the numbering, among the multitude of notional Churches, and therefore forget not that ſaying of Chriſt, *Strait is the gate, and narrow is the way that leadeth unto life, and few there be that finde it:* But herein comfort your ſelves, that thoſe few of you that really enters in, ſhall feel, yea, ſee and behold your God face to face; yea, ſing out triumphing voyces of joy, with eternal harmonies of divine muſick for ever, yea for ever, in that glorious Kingdom aforeſaid, prepared for Chriſt your God, and you his Elect Saints, with the Elected Angels world without end; ſo that ye ſhall ſit, ſtand, lie, walk, go, flie, at your pleaſure, having nothing to ſay, but glory here, is the height of glory in the preſence of our Saviour, yea, an endleſs glory, without end.

Theſe twenty particulars underneath, aſſerted in the *Quakers Downfal*, by Scripture proved, and in that Revelation infallibly confirmed. that *Law. Claxton*, the onely Biſhop, and true Meſſenger of our laſt Commiſſion, doth in the death of his ſoul ſeal them a real truth, in confutation to the Quakers blinde Reaſons imagination, which are as followeth:

1. *That faith ſhall dye in the heel, and reaſon in the head.*
2. *That the Angel did deſcend into the womb of* Eve.
3. *That a ſpirit cannot live without a body,* p 28.
4. *That we and our God are curſed to all eternity.* p. 28.
5. *That Chriſt or God is above the Stars, with a body of fleſh and bones.*
6. *That God, that Chriſt ſaid was a ſpirit, the meaning of his Revelation was, that his inviſible ſoul was that God or ſpirit abiding onely in his perſon,* p. 9.
7. *That reaſon is the ſeed of the Serpent.*
8. *That by faith reaſon ſhall be kept in eternal death.*
9. *That God gave Faith, reaſon and Senſe but one.*
10. *And that Faith, Reaſon and Senſe have in all generated, in its kinde, form and nature, as in* p 40.
11. *That the Devils Kingdom, and Reaſons Kingdom are one.*
12. *That God doth damn as well as ſave, and that not for any evil thing done, as he hath aſſerted in* p. 58.

13. *That*

13. *That we acknowledge no other God but what was within us.*

14. *And that we conceive this God was an infinite nothing, and so made all things of nothing.*

15. *That the light in us is darkness.*

16. *That an Infinite Spirit without a body is nothing.*

17. *That we say God hath no form.*

18. *That all the time* Paul *was cloathed with a corrupt, persecuting spirit, he was a vessel of honour in the account of God.*

19. *That God is all Faith, and no Reason, and that Reason is of the Nature of the Devil,* p. 31.

20. *That it was the wisdom of the flesh that made a chief Magistrate, as in* p. 36.

In the next place, I return as the Majestie of Christ, the onely God, in condemnation of your Diabolical, perjured lies against the holy Spirit, of the nature of the most high God, now revealed in us his last powerful, infallible Prophets and Messengers of his eternal Majestie in the highest Heavens, brought upon record in our Revelation, as in your Reasons libel, *verbatim*, are asserted by that son of perdition *J. Harwood*

1. L. C. said, *He would prove God to be a man, flesh and bones as we are.*

Now ye the Believers of our Commission take notice, that of which of these twelve particulars before quoted, you by my pen finde silence, we own as eternal truth; but the rest that I set my pen against, was not our words, but Reason the Devil-lying imagination, by those aforesaid Quakers; as do but observe, and thou mayest discern how I binde them hand and foot from their supposed light, yet real darkness, as seriously minde the first forged lie.

3. L.C. said, *He had nothing of God in him, and many other places, nought of God in him.*

Answ. That you the blessed of the Lord may know, this was forged by their own lying imagination, do but read the third affirmation in *p.* 37. of the *Quakers Downfal*, and there you shall read the nature of God in all men more or less, &c.

5. L.C. said, *The Devil was the author of this light in the world.* *Answ.*

Anſw. Now the words that was then ſaid, were, That Reaſon, the Devil, was the light within them; but in the *Quakers Downfal* you ſhall finde all along, that Chriſt as he was Creator of Heaven and earth, by his word of Faith created this light now in being.

8 L. C. ſaid, *He had damned the Lord Mayor ſeven or eight years ago, and a thouſand within this eight years, and that he had juſtified forty or fifty.*

Anſ. Now ye of the ſeed of Faith may diſcern of what ſeed or ſpirit theſe men are of, when it is not unknown to you, it is not above two years and a half ſince I firſt heard of this Commiſſion: Now indeed *Ledowick Muggleton* ſaid ſome of thoſe words, that the Lord Mayor, with Recorder *Steel*, and the whole Jury, with thouſands more, had by them been damned.

9. *He pronounced damnation to* George Fox *junior, and to* John Harwood, *and ſaid ſeveral times, he would ſpeak no more to them, yet after did; and ſaid he would anſwer no queſtion, but after did.*

Anſ. Had but any diſcerning ſoul been there, he might have beheld the ſpirit of *Cain* in them, ſo cruel, ſo tempting, that they pull'd us by the Coats, and with diabolical ſpeech ſaid, they would enſnare us; ſo that I could not but tell them, I did not think there had been ſuch a violent ſpirit in them, &c. Now after their condemnation, charging them with their blaſphemy and witchcraft carriage, this they eſteemed an error or weakneſs in us.

12. One of them ſaid, *That a ſpirit hath fleſh, blood and bones, contrary to Chriſts words.*

Anſw. Now do but read their firſt particular, and compare it with this laſt, and then judge, of what a dark, formal, hypocritical, *Rabſheca* nature, the chief heads of theſe Quakers are of; inſomuch, that I ſay, were it not that I know ye are all the ſeed of the Serpent, ſo in darkneſs, I might admire ye ſhould ſay this or that is blaſphemy when as we have told you, we onely are the Judge of the Scripture, and what we judge is blaſpemy, hereſie, or a lye, is ſo (and no other:) For this

this I infallibly say, the first Commission was onely understood by the second Commission; and the first and second Commissions are onely understood by our Commission; so that the notional Churches have nothing to do with Scripture, much less to say the two first Commissions were truth, and the last Commission a lye: From the Lord of Glory, I say, that as theirs were truth in their time and place, so now is ours the onely commissionate truth now in being; and therefore let me but tell you this once, that your Pharisaical preaching and praying, with your moderate, civill walking, are all but as dirt, or the dunghil yea, as a menstrous cloth, not knowing the true God: So that from the seed of Gods own body, I say, ye had better been generated a Snake, or a Toad, then a rational, understanding man, as in the day of an account, when it is too late, you will acknowledge, but then in vain.

FINIS.

ERRATA.

PAge 106. *line* 25. *for* that faith can take up the words of faith; read, *that faith can take up the words of reason, as reason can take up the words of faith.*